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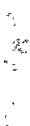
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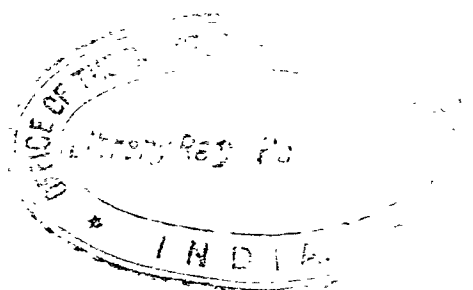
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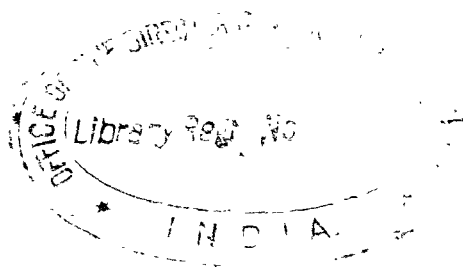
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ŚRIRĀMĀVATĀRACARITA.

THE KĀSHMĪRĪ RĀMĀYAṆA.



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# THE KĀSHMĪRĪ RĀMĀYANA,

COMPRISING THE

## ŚRIRĀMĀVATĀRARITA

AND THE

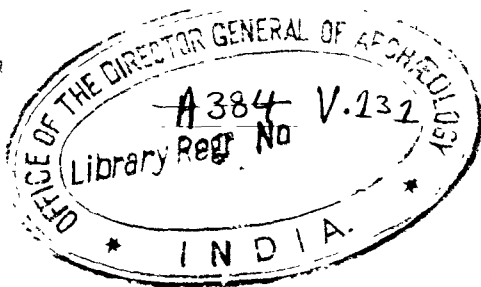
## LAVAKUṢAYUDDHACARITA

OF

DIVĀKARA PRAKĀṢA BHATTĀ.

EDITED WITH AN INTRODUCTION AND SUMMARY OF THE POEM  
IN ENGLISH BY

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## ERRATA.

In the page-headings of pp. 18, 20, 22, 24, 26, 28, 30, and 32, for **CARITAM**, read **CARITA**.

**Page 2**, Verse 14, read **sōtān<sup>1</sup>**.

„ 5, In footnote, read *poṭh<sup>i</sup>*.

„ 6, Verse 69, read **wuchān**.

„ 6, Verse 72, read **Ojudyā**.

„ 6, Verse 74, read **kōpān**.

„ 8, In title to Chapter 4, read **MĀRICA**.

„ 20, Verse 259, read **sirī khot<sup>u</sup> lob<sup>u</sup>**.

„ 24, Verse 294, read **‘mē**.

„ 26, In Heading, read **KĀṆḌA**.

„ 29, Verse 369, read **warn**.

„ 35, In Heading, read **KĀṆḌA**.

„ 35, In the title to Chapter 26, read **VĀLI**.

„ 40, In Heading, read **KĀṆḌA**.

„ 42, Verse 545, read **shurāh shēth**.

„ 44, Verse 573, read **Wasanth**.

„ 45, Verse 585, read **kāṇḍ<sup>1</sup>**.

„ 66, Verse 883, read **āsan**.

„ 71, In the title to Chapter 48, read **HANUMAT**.

„ 97, Verse 1255, read **Wōlmiki**.

„ 99, Verse 1277, read **shēnashcar**.

„ 111, Verse 1461, read **vūṭsh<sup>u</sup>kh ākāshē-wōnī**.

„ 129, Verse 1646, read **Waikunṭh**.



## INTRODUCTION.

DURING my stay in Kashmīr in the year 1893 I often heard of the existence of a Rāmāyaṇa in the Kāshmirī language, but failed to obtain a copy of it. I ascertained, however, that the name of the author, Divākara Prakāśa Bhaṭṭa, was well known, and that there was a tradition that he was alive during the eight years of the reign of the Hindū king, Sukhajivana Simha, who, according to Hariścandra's *Kāśmīra Kusuma*, came to the throne in 1786, and that he lived in the Gōḷawār (Skt. *Gulikāvāṭikā*) Quarter of the City of Śrīnagar. So far as I could make out, in 1893 the poem could be found only in fragments, no entire copy of the epic being then known to exist. I accordingly employed Paṇḍit (afterwards Mahāmahōpādhyāya) Mukunda Rāma Śāstrī, who was assisting me in the preparation of my Kāshmirī Dictionary, to endeavour to collect the fragments, and from them to piece together as complete a copy of the whole as was possible. He was fortunate enough to procure several long sections, and from them the text of the poem as given in the following pages has been compiled. This is the text to which references are made in the Kāshmirī Dictionary, and it is offered merely as a valuable specimen of the language, and in no way as a critical edition. The preparation of such an edition must wait for some more fortunate editor.

In the year 1910, an edition of the poem, similarly pieced together from scattered fragments, was published in the Persian character by the Partāp Steam Press in Śrīnagar. It naturally differs somewhat from the text here given in the order of the verses, and, to a certain extent, in the order of the subject-matter. It also has some passages not occurring in the present text, and, on the other hand, does not contain passages that occur in the following pages; but, making due allowance for all this, it is satisfactory to be able to state that the wordings of the two versions closely agree.<sup>1</sup>

After the text had been carefully compiled and collated by Paṇḍit Mukunda Rāma, it was copied out by him with a *Chāyā*, or word for word translation in Sanskrit, similar to that provided by him for Kṛṣṇa

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<sup>1</sup> A concordance of the two texts is given in the second Part of the Kāshmirī Dictionary, published by the Asiatic Society of Bengal in 1924.



Rājānaka's poem entitled the *Śiva-Parīṇaya*.<sup>1</sup> In the present case, I have not printed the *Chāyā*, contenting myself with offering the text alone. As practically every word in this text is referred to and explained in the Kāshmirī Dictionary, a *Chāyā* is hardly necessary. Whether the text is a correct representation of the original poem as it came from the Author's pen or not, it can at least claim to be a specimen of the purest Kāshmirī as spoken by Paṇḍits in Śrīnagar.

The language of the poem is the modern Kāshmirī described in the usual grammars. There is only one important divergence. In Kāshmirī, as now written, the present participle of every verb ends in *ān*, as in *karān*, doing. In this poem, it ends either in *an* or in *ān* as required by the metre. Thus, *karan* or *karān*. This is further explained below in the account of the system of scansion followed by the poet (p. xvi, No. 8e).

In the songs, interjectional suffixes that are not provided for by the grammars are often added. Thus, in the song beginning with verse 210, *gōbarō*, is for *gōbar*, O son; *karayō* is for *karay*, I shall make for thee; *kotū* is for *kot*<sup>a</sup>, where?; *kasū* is for *kas*, to whom?; and so on through the rest of the song.

Forms such as *lasiyēy* (verse 425) and *gātshiyēy* (496) may perplex a beginner in the study of the language. They should be analysed as *lasi-y-ēy* and *gātshi-y-ēy*, in which the *y* is the suffix of the dative singular of the second personal pronoun, and *ēy* is for *ay* the suffix with the meaning 'if,' in which the *a* has become *ē* under the influence of the preceding *y*. *Lasiyēy* therefore means "if she survive for thee (a *dativus commodi*)", and *gātshiyēy* means "if (thine own life) is desirable for thee". In verse 531, *kor*<sup>a</sup> is a village form for *koḍ*<sup>a</sup>, and has no connexion with *karun*, to do.

The metre of the poem, as presented in the following pages, requires some explanation. In the first place, it must be remembered that it is probable that, as was customary in his time, the poet wrote it down in the Persian character. This has since been transcribed by Paṇḍits into the Śāradā or Nāgarī character and has then been copied and re-copied, so that, in the course of its many *samsāras*, it has been necessarily subjected to textual changes. In the second place, in Kāshmirī verse, stress accent has usually superseded quantity<sup>2</sup>, so that,

<sup>1</sup> Published in the *Bibliotheca Indica* with the *Chāyā* in 1924.

<sup>2</sup> This has been fully explained in pp. 144ff. of Dr. Barnett's and my edition  
e *Lallā Vākyaṇi*, and I need not repeat what is there said.

while the various metres of the poem are based on metres current in Persia or in India, in most instances few traces of the original rules of scansion have survived, and each metre must be considered as it exists at present, without reference to that to which it may be referred historically.

The greater part,—nearly all the narrative sections,—of the poem can, however, be recognized as composed in the well-known *Hazaj* metre of Persia, in its catalectic hexameter form, . . . ◡ — — —, ◡ — — —, ◡ — —. Subject to numerous licences and other irregularities, this metre can be traced throughout. On the other hand, the songs scattered throughout the poem are now purely accentual in metre, and it would be a waste of time to seek for the original metres from which their present forms have been derived. Indeed, this point is often so doubtful, that some authorities that I have consulted have recognized a Persian, and others an Indian origin for the metre of one and the same song.

I, therefore, begin by describing the rules of scansion that generally apply to the *Bahr-i-Hazaj* as written by our author. It will be observed that, on the whole, they agree with the rules laid down by the late Professor Burkhard in his edition of Maḥmūd Gāmi's *Yūsuf Zulaikḥā*, published in the ZDMG. XLIX (1895), pp. 422ff. and LIII (1899) pp. 551ff. The rules that I have deduced are the following:—

1. *a.* Vowels may be long either by nature or by position, and a syllable containing a long vowel is usually scanned as long, as in *pōlōd*<sup>1</sup> (19), scanned as — — ◡ (cf. No. 6), *lācār* — — (29. cf. No. 8c), *sampanan* — ◡ — (12), *gārdūn*<sup>u</sup> — — (16, cf. No. 6) and *rost*<sup>u</sup> (161, 1239), scanned — or — ◡ (cf. No. 6).

*b.* As a rule, conjuncts of a consonant plus *y* do not lengthen a preceding vowel by position. Thus *satakyau* ◡ ◡ — (11), and *patyum*<sup>u</sup> ◡ — (13. cf. No. 6).

*c.* Conjuncts of which the first member is a nasal rarely lengthen a preceding vowel. Thus, *bōmbara* ◡ ◡ ◡ (190, so 184); *chambas* and *phambas*, both ◡ — (1014); *kambar* ◡ — (882); *sambōj*<sup>u</sup>n ◡ — — (977, so 574, 1289); *yēmb<sup>a</sup>rzal* ◡ — — (184); but *pampōsh* — — ◡ (648, cf. No. 8a); *sōmbōrukḥ* — — — (777);

*languk*<sup>u</sup> ◡ — (607, cf. No. 6); *māngyūm* ◡ — (612); *prangas* ◡ — (1147); *tēngal* ◡ — (1082); but *sankaṭh* — — (419); *nēngalān* — ◡ — (415);

*gandīth* ◡ — (86, 852), but — — (882); *kand̐yau* ◡ — (1210);

**andar** ∪ - (53, 609, *et passim*); **mandachana** ∪ ∪ ∪ ∪ (1241); **sōndarāh** ∪ ∪ - (351); **tasandis** ∪ ∪ - (961); **tsandan** ∪ - (692, 1080); **wanday** ∪ - (1079); **yindarzīth** ∪ - - (872); **zinda** ∪ ∪ (1260, so 849);

**kahanza** ∪ ∪ - (766, cf. No. 5a); **tasanzau** ∪ ∪ - (1251).

2. A closed syllable containing a short vowel is generally scanned as long (but see No. 3b). Thus, **achiv wuch** ∪ - - and **namith bēh wuch wanan** ∪ - - - ∪ - (11), and so elsewhere. In **bēh** the syllable is closed, as the **h** is part of the word; but a syllable ending in *hā-ě mukhtaḥi* is not treated as if closed. This is most common in parts of the verb substantive, such as **chuh**, **chēh**, both of which scan as ∪, *e.g.*, in 13, 48. If these words scan as long, it is under rule 5a.

3. a. An open syllable with a short vowel usually scans as short, as in **na** ∪ (74); **tsē** ∪ (21); **āsi** - ∪ (18); **ka-ras** ∪ - (170); **pātāla ta-la** - - ∪ ∪ ∪ (21).

b. Also, a closed syllable containing a short vowel (see No. 2) occasionally scans as short if the next syllable begins with a vowel, as in **gam-ō-shōdī** ∪ - - - (24); **gashan ālam-i** - ∪ - ∪ ∪ (722, cf. No. 5a). But usually the syllable even in such circumstances scans as long, according to No. 2, as in **gashun āsiy** ∪ - - - (21); **bāgas andar** - - ∪ - (22, cf. No. 1c).

c. Occasionally a closed syllable with a short vowel scans as short, even when followed by a consonant. All the examples noted end in **n**. Thus, **ḍeshēn na zāth** - ∪ - - (258, cf. No. 5a); **nidarshēn hōwun** - - ∪ - - (260, cf. *id.*); **timan nish** - ∪ - (1753, cf. *id.*). On the other hand, we have cases like **kārin pāray**, scanned ∪ ∪ ∪ - -, for which see No. 9b.

4. a. A syllable containing a vowel long by nature is sometimes scanned as short, for the sake of metre. Thus **sūtin** is ∪ - in 95, 469, 530, 606, etc., but - - in 31, 90, 94, 106, etc. Similarly, we have **bāhan** ∪ - (742); **khōwor<sup>n</sup>** ∪ - (552); **yūtuy** ∪ - (633); **būtarāth** ∪ ∪ - (504), but - ∪ - (595).

b. This change of quantity is sometimes indicated by the spelling. Thus, we have **butarāth** ∪ ∪ - in 585. Similarly, in the reverse way, **mangani** - ∪ ∪ becomes **manganē** - ∪ - in 1393, and **trāhi** - ∪ becomes **trāhē** - - in 1403.

5. a. Any short syllable may optionally be scanned as long. This is indicated in reading by stress-accent, as if the succeeding consonant were doubled in the English fashion. Thus **akis** ∪ - may, if

the metre require it, be read as if it were *akkis* — —. This is very common, occurring in line after line. Typical examples are:— *atha* — ∪ (724), but *athawās* ∪ — — (737); *biyē*, twice in 671, once ∪ ∪, and once (written *bīyē*) — ∪; *dasta*, and *basta* both — — in 573. cf. *dudasta* and *sēdasta*, both ∪ — — in 1351; *gayē* — ∪ (607); *gāṣhan ālam-i* — ∪ — ∪ ∪ (722, cf. No. 3*b*); *gāṣhiyēy* ∪ — — (496, 840); *kahanza* ∪ ∪ — (766, cf. No. 1*c*); *kām*<sup>1</sup> — ∪ (184); *kruh* — ∪ (885, cf. No. 8*d*); *mārani* — — ∪ (424, 546); *mutśarin* ∪ — — (141); *nidarshēn hōwun* — — ∪ — — (260, cf. No. 3*c*); *samāph* — — ∪ (1730, cf. No. 8*a*); *sulanōvin* — ∪ — — (1129); *ta dān* — — (1281); *timan-nish* — ∪ — (1753, cf. No. 3*c*); *yitha* ∪ — (1266). When a trochaic word is repeated, the second word is scanned as a spondee, as in *rāma rāma* — ∪ — — (182, etc.); *sāta sāta* — ∪ — — (1365); *wāra wāra* — ∪ — — (1731). In *trāhi trāhē* — ∪ — — (1403), the scansion is indicated by the spelling (cf. No. 4*b*).

*b.* What may be called metrical metathesis occurs in *mahā* (735), scanned — ∪; but *mahāryosh*<sup>u</sup> ∪ ∪ — (1681).

*6.* The treatment of *mātrā*-vowels is not always consistent. Generally they count as short syllables, as in *bīṭh*<sup>u</sup> — ∪ (982); *kām*<sup>1</sup> — ∪ (see No. 5*a*) (184); *ōs*<sup>1</sup> *yūts*<sup>u</sup> — ∪ ∪ ∪ (1332); *rūd*<sup>u</sup> — ∪ (904). Often it is impossible to say whether they are counted or not. Thus *yūts*<sup>u</sup> quoted above may be counted either as ∪ ∪ or as —. So *lāg*<sup>1</sup> *thāh* ∪ ∪ — or — — (546); *push*<sup>ē</sup> *rin* ∪ ∪ — or — — (141); *rēsh*<sup>1</sup> *āk*<sup>1</sup> ∪ ∪ — ∪ or — — ∪ (551); *sond*<sup>u</sup> (56, cf. 1*c*) and other similar words ∪ ∪ or —.

Sometimes a *mātrā*-vowel is certainly not counted, as in *būz*<sup>u</sup> — (592). This is frequent at the end of a line, as in *ānd*<sup>1</sup> *hīr*<sup>u</sup> ∪ ∪ — or — — (982); *bīṭh*<sup>u</sup> (rhyming with *Yindarzīth*) — (872); *ḍīṭh*<sup>u</sup> (id.) — (699); *sānd*<sup>1</sup> *pōṭh*<sup>1</sup> ∪ ∪ — or — — (1332); *ṭhōṭh*<sup>1</sup> — 1332).

*7.* Two short syllables are regularly considered as the possible equivalent of one long syllable. Thus, *biyē* ∪ ∪ for — (671); *mandachana* ∪ ∪ ∪ ∪ for — — (1241); *satakyau* ∪ ∪ — for — — (11); *ṣandrama* — ∪ ∪ for — — (1188); *yēli* ∪ ∪ for — (144), but — ∪ (see No. 5*a*) in 147.

*8. a.* As in Persian, a closed syllable containing a vowel long by nature or position may be scanned as — ∪, provided the next word begins with a consonant. Thus, *āv laḡi* — ∪ ∪ ∪ (607); *ganj push*<sup>ē</sup> *rin* — ∪ ∪ ∪ — (141); *gōs kindras* — ∪ — — (144); *lūkh kahanza* — ∪ ∪ ∪ — (cf. No. 5*a*) (766); *manz tim* — ∪ — (603);

**nāv Lankā** - ∪ - - (607); **nēr kar** - ∪ - (481); **sakth tyuth<sup>u</sup>**  
**ās** - ∪ - - (417); **samāph kar** - - ∪ - (cf. No. 5a) (1730); **sawār**  
**pyāda** ∪ - ∪ ∪ - ∪ (cf. No. 9a) (1323); **zanm prôwuth** - ∪ - -  
 (347).

b. Sometimes, this even occurs when the next word begins with a vowel, as in: — **bār ās<sup>i</sup>** - ∪ ∪ ∪ (460); **khūn az** - ∪ - (814); **kôpyôv ākāsh** - - ∪ - - (170); **lōl akh** - ∪ - (751); **nast almā-sūc<sup>ü</sup>** - ∪ - - - (1268); **nāv ôsus** - ∪ - - (317); **pampôsh āsam** - - ∪ - - (648); **yād ôsiy** - ∪ - - (667).

c. But this rule is very laxly followed, and, in Kāshmiri, the addition of the extra short vowel is really optional. Thus we have **butarāth kând<sup>i</sup>** ∪ ∪ - ∪ - (585), but **būtarāth sôr<sup>ü</sup>y** - ∪ - - - (595); **gōs dikh** - ∪ - (235), **gōs sandrama** - ∪ - ∪ ∪ (1188), but **gōs dubāray** - ∪ - - (800), and **gōs mōl<sup>u</sup>** - - (815); **kān wuch** - - (552); **mangyūm kyāh** ∪ - - (cf. No. 1c) (612); **sūty pānas** - ∪ - - (943), but **sūty rūd<sup>u</sup>** - - ∪ (904); **zamīn Sugrīv az** ∪ - - - ∪ - (454).

d. Occasionally we find the same phenomenon after a close syllable containing a short vowel, as in **dēv mōrun** - ∪ - - (350); **kruh tot<sup>u</sup>** - ∪ - (885); **z<sup>a</sup>y mōsum** - ∪ - - (1384).

e. The modern Kāshmiri Present Participle ends in -ān, but the old language had also the termination -an. Thus. **karān** or **karan**, doing. In poetry, both forms are used, according to the requirements of the metre. Thus, **wuchan gatsh** ∪ - - (10); **wuchān āsam** ∪ - - (535), and so on.

9. a. Scansion is not uncommonly helped out by Anaptyxis (*Svarabhakti*). Examples are **āphtāban** - ∪ - - (1273); **āsmānas** - ∪ - - (878); **hukmrōnī** - ∪ - - (1133, 1137); **shēstras** - ∪ - (1113); **pyāda** ∪ - ∪ (1323); **yistāday** - ∪ - - (950). Occasionally this is indicated by the spelling, as in **ar<sup>a</sup>th** ∪ - (for **arth**) (1187); **hukum** ∪ - (for **hukm**) (1186), while we have **hukm** - ∪, without anaptyxis, in 1185; **jal<sup>a</sup>d** ∪ - (770); **kar<sup>a</sup>m** ∪ - (581); **wast<sup>a</sup>r** - - (1189).

b. Sometimes this occurs even between two words, especially when the final consonant of the first word is **n**. Thus, **ditin dānas** ∪ ∪ ∪ - - (1734); **dyutun Lōhūr** ∪ ∪ ∪ - - (1738); **kādin kāh sās** ∪ ∪ ∪ - - (1740); **kārin pāray** ∪ ∪ ∪ - - (221, 253); **lodun Sugrīwas** ∪ ∪ ∪ - - - (833).

10. Even if all the above licences are allowed for, there are still

some lines that defy quantitative scansion. and in which stress-accent takes the mastery. Thus, in the second half of verse 258, **khoṭ<sup>u</sup>nam yuth<sup>u</sup> bōh dēshēn**, which should scan ∪ ∪ - ∪ ∪ ∪ - -, must be read as if it were ∪ - ∪ ∪ - ∪ - ∪; and in 425 **lasiyēy** occurs twice, and the first time must be read ∪ ∪ - ∪. and the second time ∪ - -.

Occasionally a line begins with a trochee instead of an iambus. Examples are **sarv-i-kad** (353), where we have - ∪ - instead of ∪ - -, and **hēr sōṭhkūc<sup>u</sup>** (571) - ∪ - - instead of ∪ - - - (cf. No. 8a) **sōrga-manza** (1567) - ∪ ∪ ∪ (cf. No. 1c) instead of ∪ - ∪ ∪.

Sometimes two short syllables are telescoped into each other, and must be read as one short syllable. Thus, in 242, we have **jīgaras dādi sastis**, which scans, ∪ ∪ - - ∪ - -, but must be read as ∪ - - - ∪ -. The word **jīgaras** being read as if it were scanned ∪ - and **dādi sastis** as - - ∪ -.

Similarly, two contiguous vowels are occasionally telescoped into one as in **dashā āyēs** (420), which must be scanned ∪ - -.

Now and then we come across rhymes that would not be allowed in India Proper. Such are **tim** rhyming with **kām<sup>i</sup>** (795). **kāḍ** rhyming with **tār** (632), and **Yindarzīth** rhyming with **dīṭh<sup>u</sup>** and **bīṭh<sup>u</sup>** (699.872). The last two (**kāḍ** and **Yindarzīth**) are due to the weak difference in sound between cerebrals and dentals in Kashmir.

So much for the *Baḥr-i-Hazaj* in which the greater part of the poem is composed. As stated above, we must look upon the numerous songs and one or two pieces of narrative in other metres as requiring a scansion that depends entirely on stress-accent. No rules such as those which I have given for the *Hazaj* can be laid down for these, and I must content myself with giving here as examples a few verses from two songs, in which the stress-accent employed in recitation have been kindly marked for me by Paṇḍit Nityānanda Śāstri, the Head of the S.P. College in Śrīnagar. In the following verses, there are three accents to a line, as indicated in each case by the sign ´:—

**Kusalyāyē-handī gōbaró**  
**karayó gūra-gūra** 210.

**kotú gōhám ts<sup>h</sup>h mē tróvith**  
**kasú hēka hál bōvith**  
**ás<sup>i</sup> kasū máṭi-thóvith**  
**karayó gūra-gūra** 211.

lagayó pót<sup>u</sup>-tshâyě  
 híy kúr<sup>u</sup>thas bōh zâyě  
 nāras wōth bōh lāyě  
 karayó gúra-gúra 212.

mě dāpyōv Rāma rája  
 khōsh gōy na óra-mǎji  
 ādanāki síra-bǎji  
 karayó gúra-gúra 213.

tsě pūr<sup>l</sup>tham búrza-jáma  
 bōh tsháqath gáma-gáma  
 parayó Rāma Rāma  
 karayó gúra-gúra 214.

In the following, there are four accents to a line:—

hāryēy bōz pōshēnūlūn<sup>u</sup> bōla-bāshě  
 āshě-rastén gāsh haíy áv 1102.

dám chuh duniyáh tsatith wálawāshě  
 zāla làg<sup>l</sup> rázahams kathi kán tháv  
 Rāma-júv<sup>l</sup> shēch<sup>l</sup> haíy lüz<sup>u</sup> ánda-gāshě  
 āshě-rastén gāsh haíy áv 1103.

brūthím<sup>u</sup> āsh chēy nēnd<sup>a</sup>rí nāshě  
 sēnd<sup>a</sup>rí-tham sōn<sup>u</sup> āgán tsáv  
 hada-róst<sup>u</sup> dila tás kar tálāshě  
 āshě-rastén gāsh haíy áv 1104.

lalawún lāla-phól<sup>u</sup> ma kar shúr<sup>l</sup>-bāshě  
 sulawún sulavíth hǎl tas báv  
 mōlawáni gatshi nyún<sup>u</sup> phōlawáni gāshě  
 āshě-rastén gāsh haíy áv 1105.

pātāla khot<sup>u</sup> kína woth<sup>u</sup> ákáshě  
 prakāshě tasandi-súty dāg haíy dráv  
 nāv chus azaláyě abadāki gāshě  
 āshě-rastén gāsh haíy áv. 1106.

Although the whole Kāshmīri poem roughly corresponds with Vālmiki's epic, it widely differs from it in detail. The most important point of variance is the account of the parentage of Sītā, regarding which Vālmiki is silent, while in the present poem it is repeatedly alluded to, and hangs like a menacing cloud over Rāvaṇa from her birth until his death. According to our poet, Mandôdārī was originally a fairy (*parī*, i.e. *apsaras*) who took human form merely to compass Rāvaṇa's destruction (Verse 1033). Rāvaṇa took her for his wife, and in his absence she bore him his daughter, Sītā. The babe's horoscope showed that she would kill her father, and that, if she were allowed to marry, she would become a dweller in the forest, and would come from there to destroy Laṅkā. Mandôdārī, on hearing this tied a stone round the infant's neck and threw her into a river (426, 1037). The babe was washed ashore, and was then found by Janaka, as in the ordinary tradition. Mandôdārī never ventured to tell Rāvaṇa of this, though, when he brought Sītā to Laṅkā, she recognized her, but was afraid to do more than warn him in general terms. This legend of Sītā's parentage, although not recorded by Vālmiki, is very widely spread. In the *Adbhuta Rāmāyaṇa*,<sup>1</sup> although said to be the daughter of Mandôdārī, Rāvaṇa had nothing to do with her begetting. Mandôdārī became miraculously pregnant, the goddess Lakṣmī becoming incarnate in her womb, and being in due course born as Sītā. According to the Jaina *Uttarapurāṇa*,<sup>2</sup> Rāvaṇa had insulted an ascetic princess, named Maṇimati, who, out of revenge, became in her next birth his and Mandôdārī's daughter, in order to destroy him. In the Malay Rāmāyaṇa, Sītā is also the daughter of Mandôdārī, but it is doubtful whether her father was really Rāvaṇa or was Daśaratha, who is stated to have introduced himself into Rāvaṇa's harem in disguise.<sup>3</sup> In the

<sup>1</sup> See *Bulletin S.O.S.*, IV, 13ff.

<sup>2</sup> Parvan 68, p.366 of the Indore edition of Sam. 1975. I owe this reference to the kindness of Professor Von Glasenapp.

<sup>3</sup> See A. Ziesenis. *Die Rāma-Sage bei den Malaien, ihre Herkunft und Gestaltung*, pp. 12, 71. The Malay version has a curious addition that Mandôdārī was Daśaratha's wife, and was mother of Rāma and Lakṣmaṇa. Daśaratha had promised Rāvaṇa a boon, and the latter demanded Mandôdārī in fulfilment of it. Unknown to Daśaratha, Mandôdārī, by magical means, created an exact replica of herself, which Rāvaṇa took away under the impression that he was taking away the original. It was this replica that was the mother of Sītā. If Daśaratha was her father, she would be Rāma's half-sister, thus agreeing with the well-known Jātaka-story.



Javanese version of the story, however, she is the daughter of Rāvaṇa and Mandōdari. The latter, learning that she is fated to become the wife of Rāvaṇa, puts the infant into a box and casts her into the sea. The box is washed ashore, and is found by Janaka.<sup>1</sup> In the Tibetan Rāmāyaṇa, she is the daughter of Rāvaṇa by a wife not named. At her birth the astrologers declare that she will ruin her father and all the demons. So she is enclosed in a copper vessel and committed to the waters, being ultimately found and adopted by Indian peasants.<sup>2</sup> In our present poem, Rāma is shown as apparently cognisant of the facts of Sītā's birth; for, when Hanumat returns from his visit to Laṅkā, Rāma anxiously enquires about the attitude of her brothers,—who can only have been Indrajit, etc.—towards him for having taken Sītā with himself into banishment (758).

There are many other minor discrepancies between the Vālmiki Rāmāyaṇa and our present poem to which I need not here allude, but attention must be drawn to Vālmiki's *Uttara-kāṇḍa*. This begins with a long account of the birth and exploits of Rāvaṇa,—what Professor Jacobi calls the "Rāvaṇeīs". In the Kāshmīrī poem, this is all transferred to the *Sundara-kāṇḍa*, being inserted into the episode of Hanumat's visit to Laṅkā. There Hanumat meets Nārada, who tells him, first, the history of the creation of Laṅkā (only briefly referred to by Vālmiki), and, secondly, the story of the Rāvaṇeīs. In the Vālmiki *Uttara-kāṇḍa*, after the Rāvaṇeīs, the story of Sītā's banishment and the birth of Lava and Kuśa is taken up, and the *Kāṇḍa* concludes with the account of Sītā's disappearance, Lakṣmaṇa's death, and Rāma's ascent to heaven. Here, our poem, though dealing with the same part of the story, gives an altogether different version. None of the details, except those at the very end, agree. I do not here give the particulars, as they are narrated in the footnote on p. xli. Suffice it to say, that the reason given for Sītā's banishment is also found in the Bengali and in the Malay Rāmāyaṇas, and that the latter, like the Tibetan, agrees with the Kāshmīrī account of the miraculous birth of Kuśa.

<sup>1</sup> See W. Stutterheim, *Rāma-Legenden und Rāma-Reliefs* in "Der Indische Kulturkreis", München, 1925, pp. 75 ff. For other similar Javanese legends, see id. pp. 92 ff. In Siam, Sītā is also called the daughter of Rāvaṇa, id., note 328, p. 260.

<sup>2</sup> See F. W. Thomas, *A Rāmāyaṇa Story in Tibetan from Chinese Turkestan* in "Indian Studies in Honor of Charles Rockwell Lanman", p. 198.

With these preliminary remarks, I proceed to give a pretty full abstract of the contents of Divākara's poem as given in the text here printed.



## SUMMARY OF THE POEM.

### I. THE RAMĀYAṆA.

#### BĀLA KĀṆḌA.

1 (1-48). Introduction praising the incarnate Rāma and Lakṣmaṇa. Advice to the reader. Life is short, let it be full of virtue. Look upon Sītā as pious desire and Rāma and Lakṣmaṇa as the causeway of truth, Hanumat as courage, and Rāvaṇa as the evil man. Make sharp the sword of austerities, and with it cut off Rāvaṇa's head. Tie on the dagger of patience, and seek for Laṅkā. Grasping the shield of pious intentions smite the Daityas. Don the vestment of discretion, and take the virtues,—Aṅgada, Sugrīva, Jāmbavat, and Vibhīṣaṇa—as thy weapons. Kaikēyī is ignorance, and Sumitrā pious desire. Daśaratha is virtue, and Kauśalyā destiny. Dwelling in the forest is instruction of the heart, and Rāma will issue from it and destroy the Laṅkā of desire ;—and so on.

2 (49-69). Dēvī asks Śiva to tell how people are to be saved in the Kali age. He explains that they will be saved by hearing the story of Rāma. She asks him to tell it to her. He tells of Rāvaṇa and his oppression, and how the earth appealed to Viṣṇu. Viṣṇu promised to become incarnate as Rāma.

3 (70-100). Daśaratha is a pious king of Ayōdhyā. He has no sons. Nārāyaṇa appears to him in a dream saying that he (Nārāyaṇa) must become incarnate from him. On awaking, Daśaratha consults a great saint (Vasiṣṭha), who advises him to perform a sacrifice. He does so. There arise from the fire two portions of milk. Daśaratha sends the milk by the saint to his wives, and gives one share to Kauśalyā and the other to Kaikēyī. Each of these gives half her share to Sumitrā. In process of time, Īśvara (i.e., Rāma) is born from Kauśalyā. Bharata from Kaikēyī, and Śatrughna and Lakṣmaṇa from Sumitrā. The horoscopes. Rejoicing in the court. All nature

becomes peaceful at Rāma's birth. The dove becomes the friend of the hawk, fire blossoms, like a lotus, in the midst of water, jackals play with sheep like brothers, cats make friends with jays, the lions make advances of friendship to the cows, and the mongoose tells the young partridges to have no fear. Pious men live in peace, and difficulties and poverty all disappear.

4 (101-113). Viśvāmitra's austerities are disturbed by Rākṣasas. He asks Daśaratha for Rāma, and threatens to curse him if he refuses. Daśaratha is unwilling, but Vasiṣṭha persuades him. Rāma goes with Viśvāmitra, and kills many Rākṣasas. Especially, in his boyish way, he shoots and wounds Mārīca.<sup>1</sup> Rāma asks Viśvāmitra about the history of the Ganges, and Viśvāmitra tells him the story of Bhagiratha.<sup>2</sup>

5 (114-123). Viśvāmitra tells Rāma about Janaka, and how Lakṣmī (i.e., Sītā) had come into his house. When he had no children, he found her in a box hidden in the earth. Śiva had given him a bow, on condition that she should be given in marriage to the man that could draw it. "Many heroes have tried to do this, but have all failed. I know that she is fated to be your wife." They set out, and arrive at Janaka's city. Rāma pulls the bow, and discharges the arrow with a loud twang.

6 (124-139). Viśvāmitra points out to Janaka that the omens are favourable. He had better send at once for Daśaratha and carry out the wedding. He enlarges on Rāma's virtues. Daśaratha arrives with a large wedding party, and Sītā is made over to Rāma. Janaka has a daughter [Urmilā] born of his loins. Her he gives to Lakṣmaṇa, and he also gives two nieces to Bharata and Śatrughna. General rejoicings.

7 (140-143). On the way back to Ayōdhyā with the brides, they meet Paraśu-rāma. Rāma breaks his bow, and tells him to go in peace. They reach Ayōdhyā, and it is arranged that next morning the kingdom is to be made over to Rāma.

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<sup>1</sup> The Kāshmirī form of the name is "Mōrinj," which it is interesting to compare with the Malay "Martanja" (Zieseniss, 29, 85).

<sup>2</sup> The fact of the telling is stated, but the story is not given.

## AYŌDHYĀ KĀṆḌA.

8 (144-165). When Jupiter, the Sun, and Mercury are all in prime, Nārada reminds Rāma that he is the incarnate deity, and urges him to carry out his purpose. Rāma tells him to wait and see what that very night will bring forth. On this Indra dispatches Sarasvatī to corrupt Kaikēyī. At night Daśaratha visits Kaikēyī. She asks him for a boon, and, urged by her, he swears to grant it, no matter what it may be. She asks that Bharata may be declared king, and that Rāma be banished to the forest. Daśaratha's distress. He entreats her to withdraw her demand. She persists, and threatens to hang herself if her request is not granted.

9 (166-181). The matter becomes public property.<sup>1</sup> Rāma goes to his father, and asks permission to set forth, leaving Daśaratha on the throne. Lakṣmaṇa's wrath. He threatens to start a revolution. Rāma appeases him, and invites him to accompany him, so that he may see Laṅkā, and also Rāvaṇa, whom it is necessary to kill. Further arguments for obeying the order of banishment.

10 (182-200). Kaikēyī brings bark-clothing and puts it on Rāma, while the whole city laments. Sītā distraught with grief, approaches him. He tells her to stay at home, but she (in a long conversation) insists on accompanying him. He consoles her.

11 (201-208). The three (Rāma, Sītā, and Lakṣmaṇa) don bark garments, and set forth. The people of the city weeping accompany them for the first stage, and then return. The three go on and settle in the Daṇḍaka forest.

12 (209-219). Kauśalyā's lament for her son.

13 (220-229). Daśaratha's lamentations. Vasiṣṭha consoles him. "He must accept what is fated. It is Nārāyaṇa (Viṣṇu) who has been born a son to thee, while Lakṣmaṇa is Śeṣa. Viṣṇu's conch and discus are re-born as Śatrughna and Bharata. Kaśyapa is re-born as thee, and Aditi as Kauśalyā. Rāma had to become incarnate in order to destroy Rāvaṇa. It is with that object he has betaken himself to banishment in the forest, and because of Sītā he will destroy Laṅkā." Daśaratha still laments, and becomes blind from excessive weeping.

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<sup>1</sup> Verse 166 is repeated in verse 262, and is here clearly out of place.

14 (230-242). The story of Śrāvaṇa. Daśaratha tells how he once accidentally killed Śrāvaṇa who was fetching water for his blind parents. They cursed him to die crying "my son, my son", and at the same time not to be able to see him. If such a curse could not be removed from so pious a king, how are you (the reader) to escape the consequences of your sins?

15 (243-261). Daśaratha's song of woe. In his sorrow, they bring him to Kauśalyā. He and she lament together. He faints and dies. The only person left happy is Kaikēyī.

16 (262-272). Bharata and Śatrughna are at this time absent on a visit to their grand-parents. They are summoned home. Bharata reproaches Kaikēyī, and they betake themselves to Kauśalyā who assures them that they still possess her love. She tells them how Daśaratha died with Rāma's name upon his lips. Rāma is now in the Daṇḍaka forest, and she does not know whether he has heard the sad news.

17 (273-296). The courtiers and people summon Bharata, and call upon him to assume the crown. The queens (including Kaikēyī, who now repents) and Śatrughna all lament, but Bharata hastens to the Daṇḍaka forest in search of Rāma. The two brothers meet affectionately. Bharata tells Rāma of his father's death. Rāma's grief. He refuses to return, but asks Bharata to send Kauśalyā to him. Bharata gives up the hope that Rāma will return.

18 (297-311). Kaikēyī comes with Bharata and beseeches Rāma's forgiveness. Rāma consoles her and sends them home. Bharata takes with him Rāma's wooden sandals, which he sets upon Daśaratha's throne.

There is a story that when Rāma became a wanderer, he re-proved Lakṣmaṇa.<sup>1</sup>

When Rāma with a priest is making the offerings for his father, Daśaratha appears to him,<sup>2</sup> but on one particular day he does not

<sup>1</sup> Apparently a reference to V. Rām. II, xvi, xcvii. Lakṣmaṇa displays anger at the approach of Bharata, and Rāma reproves him. If this assumption is correct, the mention here is out of place.

<sup>2</sup> This is an account quite different to that told in V. Rām. II, cii. It partly agrees with a story told in the Brahmā Purāṇa ch. cxxiii. According to it,

appear. Rāma is filled with wrath, attacks Yama, kills Takṣaka with his arrow, and thereby makes easy the task of Yama. On that very day a causeway (for Daśaratha) is built (from hell) to the Pitṛlōka, and thereby Rāma is able to provide for him the ship of funeral rites (so that he reaches heaven).

### ARAṆYA KĀṆḌA.

19 (312-320). Rāma introduces Sītā to Ahalyā,<sup>1</sup> and the three visit Agastya.<sup>2</sup> The meeting with Jaṭāyu. They all march on and settle in a lovely grove [Pañcavatī]. Sītā is annoyed by a crow,<sup>3</sup> which is driven away by Rāma with an arrow made of *darbha*-grass.

20 (321-335). They finally reach the Daṇḍaka forest. One day there comes a Rākṣasī [Śūrpanakhā]. Seeing the three she assumes a beautiful form, and determines to take away Rāma for herself. Rāma rejects her advances, saying it is not the custom of his people to marry twice, and suggesting that she should offer herself to Lakṣmaṇa instead. Lakṣmaṇa declares himself unworthy of her, and, sarcastically suggests to Rāma that he should put away Sītā, and marry her. She becomes indignant, and urges Lakṣmaṇa to marry her. Finally, in a rage, she threatens to kill Sītā. Lakṣmaṇa thereupon cuts off her nose and tears her garments.

21 (336-342). Śūrpanakhā goes off to her elder brother, Rāvaṇa, and tells him that she has been insulted, and how Rāma has killed Khara. Her version of the affair is that she had been

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Daśaratha, being guilty of Brahmicide owing to the death of Śrāvaṇa, when he dies, goes to hell and endures many torments. Rāma, Sītā, and Lakṣmaṇa reach the Gōdāvarī, and on account of the sanctity of that river, Yama decides to release Daśaratha from hell. He appears to Rāma and Lakṣmaṇa with his face terribly distorted by his sufferings. They at first take him for a demon, but he tells them who he is. Rāma faints at the recital, and Sītā upbraids him. They then make the funeral offering, and Daśaratha disappears leaving only a corpse remaining. The gods come, Daśaratha among them, as he has now reached heaven (*svarga*). Daśaratha blesses Rāma. I am indebted to the late Mr. Pargiter for this reference.

<sup>1</sup> Not in V. Rām.

<sup>2</sup> V. Rām. III, xiff.

<sup>3</sup> V. Rām. II, xcv.



insulted by Rāma in her sleep, that she had escaped from him, and told Khara, but Rāma had killed him with a single arrow. She describes Rāma's appearance.

22 (343-368). Rāvaṇa's wrath; he digs a pit and falls into it himself. He rises into the air, and seeks Mārīca who had already been wounded by Rāma (§ 4). Mārīca is still in woeful plight. He tells Rāvaṇa how he has been wounded by Rāma, and how he is still suffering. Rāvaṇa tells how Śūrpanakhā has suffered at the hands of Rāma who had seized hold of her and touched her bosom. He must be punished. Moreover Rāma's wife is described by Śūrpanakhā as very lovely. There are only three in the party or at most four. Mārīca replies that he has known Rāma since he was a child. This wound from which he is suffering was inflicted by him in mere boyish sport, now he is in his prime. Rāvaṇa says he will carry off Sītā by a trick, while Mārīca is to appear to Rāma in such a form that Rāma will run after him to capture him. Mārīca explains that a thousand Rāvaṇas could not carry off Sītā if Lakṣmaṇa were there, and advises Rāvaṇa to give up the project. Rāvaṇa threatens to kill Mārīca if he will not consent, and Mārīca unwillingly does so, considering that if Rāvaṇa kills him he will go to hell, while, if Rāma kills him while saying "Rāma, Rāma," he will go to heaven.

23 (369-404). Mārīca transforms himself into a golden deer and enters the Daṇḍaka forest. Sītā sees the deer. She urges Rāma to go forth and kill it. Rāma is suspicious, but goes forth, telling Lakṣmaṇa to guard Sītā. He follows the deer, who leads him into the hills. There he shoots it, and as it falls it screams "Lakṣmaṇa".

Sītā hears the cry, and tells Lakṣmaṇa to run off and help Rāma. Lakṣmaṇa tells her there is no fear, it is only the cry of a Rākṣasa, not of Rāma, and there is no danger. Sītā refuses to believe him, calls him a traitor. He wants Rāma to be killed so that he can take her for his wife. He wants to get his own brother Śatrughna made king in the place of Rāma, his step-brother. If he does not go, she will kill herself. Stung by these reproaches, Lakṣmaṇa rends his clothes and sets out weeping.

Rāvaṇa appears to Sītā in the guise of a Yōgī and asks for charity. She says all her men-folk are away. Then he invites her to become his queen in Laṅkā. She rejects the offer with scorn. He threatens her. She threatens him with Rāma's vengeance, and is at the same time terrified. Indra comes secretly and offers her a draught of *amṛta*. Rāvaṇa seizes her by the hair, and flies off with her into the air. Lamentations of the animals of the forest.

24 (405-431). Jaṭāyu hears of the rape. He bursts open his cage (*sic*) and hastens to the spot. He threatens Rāvaṇa, and attacking him from above compels him to come down to the ground, but he has only one resource (himself) against Rāvaṇa's ten heads and twenty arms. Rāvaṇa with his sword cuts off Jaṭāyu's wings, and he lies helpless. Sītā tells him her story, and wonders how she can prevent his being killed at once. She persuades Rāvaṇa (to stop his sword-play, and instead) to smear stones with blood, and throw them at him, which he will swallow, so that he will not be able to move. In this way (she thinks) Rāma will find him here, and he will tell him what has happened, and then he will die.<sup>1</sup> Rāvaṇa does so. Jaṭāyu falls to the ground, and Rāvaṇa again flies off with Sītā into the sky. He carries her to Laṅkā, where he deposits her in a garden. Sītā laments. She calls to mind the unlucky aspects of the planets at her birth, which fated her to this calamity. Rāvaṇa puts Sītā in the charge of Mandôdarī.

Sītā is really the daughter of Mandôdarī. When she was born, it was prophesied that she would kill her father (Rāvaṇa), and that, if she was allowed to live, she would marry, become a dweller in the forest, and would come from there to destroy Laṅkā. So her mother threw her into water to drown (cf. § 53), but she was taken out, and now, a second time, her mother has recognized her.

Mandôdarī asks Sītā who had suckled her, and who had cared for her after she had abandoned her. She replies that she is the

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<sup>1</sup> All this is very much confused, but I think I have got the right meaning.

born daughter of Janaka, but nevertheless it is true that she was brought to him by an inundation. They lament together.

Next morning Rāvaṇa recollects Sītā. He rises, sword in hand, [and goes to her<sup>1</sup>].

25 (432-443). When Rāma sees Lakṣmaṇa coming from the hermitage, Lakṣmaṇa is filled with foreboding. He sees from a distance that Mārīca has been killed, and that Rāma finds great difficulty in flaying him.<sup>2</sup> As soon as he flays him on one side, the skin on the other side is back in its place again. The corpse at last tells him to peg the skin of one side down to the ground as soon as he has flayed it. Rāma curses him for not telling him this before, and just then Lakṣmaṇa arrives.

When Lakṣmaṇa tells him how Sītā has sent him, Rāma is certain that a calamity has occurred. They [return to the hermitage, and] find that the moon has become eclipsed, and that all the flowers are weeping [*i.e.*, they find Sītā gone]. They wander searching and weeping, and at length come upon Jaṭāyu lying wounded and helpless. He tells them all about Rāvaṇa, and when he has finished falls down dead. They cremate him, and he obtains final release.

### KIṢKINDHYA KĀṆḌA.

26 (444-512). As the brothers go mourning on, they see some monkeys on the top of a hill. The monkeys are alarmed on seeing them armed and, as it were, seeking for something they had lost. Hanumat considers that they are two young warlike princes, and offers to make enquiries. He approaches the brothers and hears their tale. He then sends for Sugrīva, the king of the monkeys, and he and Rāma tell each other's stories. Sugrīva tells about his trouble with Vāli his elder brother, how they two pursued the Rākṣasa Māyāvin into a cave; how Vāli entered the cave while Sugrīva waited outside; how he waited a whole year, after which a torrent of blood issued from

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<sup>1</sup> This part of the story is continued in § 32.

<sup>2</sup> Apparently this difficulty was magical, being intended to delay the two brothers, and so to give Rāvaṇa his opportunity to carry off Sītā.

the mouth of the cave; how he assumed that Vāli had been killed, blocked up the mouth of the cave with a mountain, and returned home weeping; how after three years Vāli reappeared, saying that he had killed the Rākṣasa, and that Sugrīva had deliberately shut him up in the cave; how Vāli threatened to kill Sugrīva, and had robbed him of his wife, family, and possessions. "Therefore" says Sugrīva "I fled to this mountain, where Vāli has no power; for, if he comes here, his head will be cut off. The reason is that when Vāli long ago slew Dundubhi, the buffalo demon, his blood flowed over this mountain. The Ṛṣi Mataṅga [was settled here, and some of the blood fell upon him. When he] saw the blood he uttered a curse on Vāli that if ever he again set foot upon this mountain, he should be summoned by the God of Death. For this reason I and my companions have settled here."

Sugrīva implores Rāma's assistance. Rāma tells him to challenge Vāli, and he will help him. Sugrīva doubts his power. Dundubhi's huge skeleton is lying there, and Rāma just touches it with his toe, and so kicks it away to a great distance where it falls smashed to pieces. Sugrīva explains that Vāli can whirl round seven trees with one hand. Thereupon Rāma with merely a little twist flings the mountain to a distance. Sugrīva now believes in Rāma's power, and challenges Vāli. Vāli rushes out, knocks Sugrīva senseless with a single blow on the head, and returns to his own place. Sugrīva reproaches Rāma for giving him false encouragement. Rāma explains that he and Vāli were so much alike, that, for fear of killing the wrong combatant, he dared not shoot. He puts a flower-wreath round Sugrīva's neck so that he can recognize him, and persuades him to challenge Vāli again. Tārā advises Vāli not to accept the challenge, as she suspects that Sugrīva's ally is Rāma, and suggests that he should send out his son, Aṅgada, to plead with Rāma. Vāli refuses to hear her, rushes out, and pursues Sugrīva. Rāma shoots Vāli. In his dying words he reproaches Rāma for killing an innocent man. Rāma tells him he had done this because Vāli had committed the unpardonable sin of taking

his brother's wife. Vāli admits the sin, confides Aṅgada to Rāma's and Sugrīva's protection, and dies.

Sugrīva is made king of the monkeys. He makes Aṅgada his Grand Vizier, Hanumat, his Chief Secretary, and Jāmbavat, the bear, Commander-in-chief.

### SUNDARA KĀṆḌA

27 (513-566). Sugrīva dispatches the monkey hosts to seek Sītā. They search everywhere and at length reach Svayamprabhā's cave. Holding each other<sup>1</sup> they venture in, and ask her for news of Sītā. She tells them to shut their eyes. They do so, and, when they open them, find themselves in a terrible mountainous district. Looking up they see Sampāti above them, who makes ready to eat them. Aṅgada mentions to Hanumat that the bird resembles Jaṭāyu, and, hearing that name, Sampāti flies down and asks what news they have of him, who was his younger brother. He tells how he and Jaṭāyu had flown up to the sky in emulation of the sun. "Our wings were scorched by the sun's heat. I tried to shade my brother with my wings, but to no avail. I fell here, and I know not what became of him. I am now 1400 years old and my eyes have become weary looking for him; so that now, in whatever direction I look, that place is subjected to burning heat. I can see clearly for a distance of 400 *kōs*." Hanumat tells him of Jaṭāyu's fate and of the rape of Sītā. Sampāti, much affected, tells then that Sītā is in a garden in Laṅkā, and dies with Rāma's name upon his lips.

The monkeys descry the peaks of Laṅkā, and discuss how they are to cross the 1600 *kōs* of ocean. Each boasts of his prowess in leaping, but admits that he cannot leap so far. Jāmbavat says he could do it, but could not face the Asuras. Aṅgada offers to try the jump, as he is young and strong, but Hanumat says he can easily do it, and at the same time compass Rāvaṇa's destruction. When he was a baby he once jumped up to catch hold of the Sun, and the Sun in fear hid himself under Sumēru. "After that, what

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<sup>1</sup> In the Tibetan Rāmāyana, each holds the other's tail (Thomas, *op. cit.*, p. 202).

is this jump? I will visit Sītā and bring news of her at once.” He jumps with such force that the mountain on which he is standing sinks to Hell and leaves a lake in its place. He leaps like the wind and lands in Laṅkā. A great python<sup>1</sup> is close to the city gate. Hanumat lands in its mouth, and turns himself into copper (and so releases himself<sup>2</sup>). Then he enters the city in search of Sītā.

28 (567–589). Hanumat views Laṅkā. Description of its magnificence. It was built by Dhanêśa<sup>3</sup>-Kumāra (*i.e.*, Kubēra) and by Viśvakarman, and Indra had been the mason. Hanumat inspects the twelve bastions, and sees in the palace a statue of Lakṣmī. Brahmā comes there to worship an image of Śiva, Karma is the Secretary, and Yama, the Sheriff (*nāṣir*). The cool North Wind ever blows there, and he sweeps the place clean with his beard. Varuṇa is the water-bearer. In fact, all the gods look upon the place as holy (as the future residence of Sītā), and have assembled there waiting for her arrival. Hanumat’s surprise and astonishment.

29 (590–618). Nārada meets Hanumat and tells him the history of Laṅkā.<sup>4</sup> Once Umā, seeking a pretext (for the destruction of Rāvaṇa), asked Śiva to provide her with a fine residence. Śiva (approving of the pretext) agreed, for Rāvaṇa had asked for this very thing. Śiva sent for Kubēra and Viśvakarman and ordered them to build such a palace, and so filled Rāvaṇa with longing. They wandered all over creation (seeking for a model) but found nothing suitable. At length, looking down from the sky, they saw a beauteous island in the midst of the sea. They asked Brahmā about it, and he told them the following story<sup>5</sup> :—

<sup>1</sup> Simhikā, V. Rām. V, 1.

<sup>2</sup> In the V. Rām. this occurred during the leap. Hanumat, when she got him in her mouth, tore her to pieces, and that apparently is what is intended here.

<sup>3</sup> *Dhanēśhṭ* of the poet.

<sup>4</sup> Not in V. Rām.

<sup>5</sup> The story of Garuḍa, the elephant, and the tortoise will be found in MBh. I, xxix, xxx. but there is no mention of Laṅkā. It is briefly referred to in V. Rām. III, xxxv. In the *Kathāsaritsūgara*, II, xii (Tawney I, 79; Penzer I, 144), there is also a brief account, and the broken branch is definitely identified with Laṅkā. It is a Kashmīr work

Once Garuḍa was hungry and asked his father, Kaśyapa, for something to eat. Kaśyapa pointed out to him a gigantic elephant and a gigantic tortoise who were engaged in combat. Garuḍa carried both off, and settled down on a branch of the Pārijāta tree, which broke off under the combined weight. Garuḍa caught the branch in his beak, and dropped it into the sea. The thick end of the branch sunk down to Pātāla, but the leaves remained above water and became this island.

Nārada continues :—They built the palace there for Śiva, and Rāvaṇa was filled with longing for it. Because it was founded on a branch (Ksh. *lang*), it was named “Laṅkā”.

Śiva made a great house-warming festival. All the saints and Brāhmaṇas were invited. Amongst them were Pulastya and his grandson Rāvaṇa. After the sacrifice was over Śiva told each guest to choose a boon. Rāvaṇa asked for Laṅkā. Śiva, letting him fall into the trap, gave it to him.

30 (619-638). The history of Pulastya and his descendants. Nārada continues :—Once on a time when the gods were fighting the Asuras, after a battle in which Indra had been victorious, Pulastya, who had gone to bathe, saw a box floating down the river. He opened it and found inside a dead woman and a live girl-baby. He rescued the latter, brought her home, and reared her, intending to marry her to his son.<sup>1</sup> As she grew up, he discovered that she was a Rākṣasī. (After marrying Viśravas) she bore in order Rāvaṇa, Khara, and Śūrpanakhā. Description of their terrible appearance. Then followed Kumbhakarna. Pulastya was so horrified that he threw himself into the fire. After these four there were born two other sons to Viśravas, *viz.*, Vibhīṣaṇa, and last of all, Vaiśravaṇa.<sup>2</sup> These two were virtuous.

31 (639-653). When Nārada has finished his story, Hanumat searches for Sītā and sees her in the garden. She is the most

<sup>1</sup> According to V. Rām. VII, ix, she was Kaikasī, daughter of Sumālī, but was simply sent by Sumālī, and was not taken out of the water as above described. The son, not named above, was Viśravas.

<sup>2</sup> According to V. Rām. VII, iii, Vaiśravaṇa was born of another mother (Dēvavarṇinī), and was the eldest of the five. Khara is not mentioned.

beautiful flower in it, and puts the other flowers to shame. As he looks, Rāvaṇa enters, and Hanumat hides himself in a tree.

32 (654-668). Rāvaṇa woos Sītā. She repels him with scorn and threatens him with Rāma's vengeance.

Mandôdarī had been afraid to tell Rāvaṇa that Sītā was her child or to show him Sītā's horoscope, but she warns him that Sītā will be his ruin.

33 (669-679). Hearing this warning Rāvaṇa departs, and Hanumat approaches. He shows her Rāma's signet-ring. Sītā's song of joy at seeing it.

34 (680-704). Hanumat offers to carry her away. She refuses, first, because Rāvaṇa is her father, and she should not act against his wishes, and, secondly, because the report that she had been secretly carried off from Rāvaṇa, would injure Rāma's fair fame. Rāma must come himself and take her. She tells Hanumat to give this message to Rāma. Hanumat consoles Sītā and promises her release.

He determines to show Rāvaṇa what he can do. He enters the garden and ravages it. Rāvaṇa sends two armies to capture him, but Hanumat defeats them. Then Indrajit comes at the head of a huge army. They capture Hanumat with Brahmā's noose and bind him. Brahmā tells Hanumat to accept the noose without fear, as Vibhīṣaṇa would be by to help him.

35 (705-720). Hanumat is brought before Rāvaṇa, who orders him to be skinned alive. Vibhīṣaṇa intercedes, but only enrages Rāvaṇa. The demons try to carry out the orders, but Hanumat knocks them down, while they are unable even to move him. He kicks Rāvaṇa and overturns his throne. Then he pretends to become senseless, and as if speaking to himself, says, "I hope they won't tie a mountain round my neck, or set fire to my tail." The demons hear this. They tie a mountain to his neck, and, wrapping cotton wool round his tail, set fire to it.

36 (721-736). They bring the blazing Hanumat to Sītā. She is distraught with pity and calls on the God of Fire to rescue him. The God consoles her and tells her that not a hair of Hanumat will be injured.



37 (737-746). Hanumat leaps upon Laṅkā, crushes its gold under the mountain tied to his neck, and burns it with his blazing tail. Eleven out of twelve of its bastions are destroyed. Then he returns to the headquarters of the army of monkeys, still carrying the mountain tied to his neck.

38 (747-776). The monkeys signal Hanumat's arrival by plundering Sugriva's orchard. News is brought to Sugriva, who conducts him to Rāma. Rāma asks many questions about Sītā, and Hānumat describes her condition.

#### YUDDHA KĀṆḌA.

39 (777-797). The army assembles. The monkeys wonder how they are to cross the sea to Laṅkā. Rāma politely asks Varuṇa to show him how to do so, but Varuṇa gives no reply. Rāma in anger draws his bow and threatens to destroy the ocean and its contents with his arrow. Varuṇa appears and apologizes, asking that the arrow may be directed elsewhere. The arrow is discharged to the north, and where it falls the earth is burnt to ashes and becomes a desert.<sup>1</sup> Then Varuṇa tells him the following story<sup>2</sup> :—

There was a certain Dhōbī who used to wash the garments of Ṛṣis and other holy men. A monkey named Bala one day saw him, and filled with envy, asked the Dhōbī to wash something for him, or, at least, to allow him to don some of the clothes he was washing. Should he refuse, he would throw the stone that formed the Dhōbī's washing platform into the water, where it would remain hidden for a year. As the Dhōbī refused, Bala threw the washing-stone into the water, and the man went off to complain to his master. The holy man then commanded that whatever stone the monkey should throw into the water should float like a boat, and by the blessing of Sadāśiva this has actually been the case. "This monkey," continues Varuṇa "is now one of your most zealous followers in the army." Rāma hastens to

<sup>1</sup> North of Kashmir is the 'Sand Ocean' of the *Nilamata*.

<sup>2</sup> Nothing like this in V. Rām. Note that the monkey's name is Bala, not Nala.

the sea-shore. The monkeys collect rocks huge like mountains, and Bala casts them into the sea, so that (they float and) become the causeway. Its width is 100 kōs, and its length 400. It is finished in three days and they take forty days to pass over.

40 (798-821). The news reaches Laṅkā, and Rāvaṇa strengthens the fortifications. Aṅgada, after burning and demolishing Laṅkā, comes to him as an ambassador. Rāvaṇa asks him who he is and who are his people, that he has done all this mischief. Aṅgada tauntingly reminds him how he (Aṅgada) in his childhood had seized him when he was bathing as a lion seizes a dog and would have crushed him, as a babe sucks dry a fig, had not his father Vāli intervened. Rāvaṇa asks what had become of Vāli, and Aṅgada tells how he had sinned and Rāma had killed him. Rāvaṇa reproaches Aṅgada for not avenging his father, and offers to assist him in taking vengeance. Aṅgada abuses Rāvaṇa, and tells him to yield to Rāma. The guards arrest Aṅgada, but he stands up, strikes Rāvaṇa on the head, and snatches off his crown. The guards surround him but he kills several, and makes off with the crown, which he brings to Rāma.

41 (822-830). After Aṅgada's departure Rāvaṇa consults Vibhiṣaṇa. The latter tells him it is all his fault, and counsels him to make peace with Rāma. Rāvaṇa banishes Vibhiṣaṇa, and the latter takes refuge with Rāma who gives him Rāvaṇa's crown and appoints him king of Laṅkā.<sup>1</sup>

42 (831-840). Rāma's army approaches Laṅkā. Rāvaṇa sends Śuka with a letter to Sugrīva, reminding him of old friendship, charging Rāma with the murder of Vāli, his brother, and inviting him to change sides and join with him in attacking Rāma, or at least to hide and remain neutral. Otherwise he (Rāvaṇa) will illuminate Laṅkā with lights made of balls of Sugrīva's fat.

43 (841-853). Sugrīva's reply. He refuses to join Rāvaṇa, and advises him to submit to Rāma, who is divine.

44 (854-873). While Rāvaṇa is reading this reply, Rāma's army attacks the city, and news of the fact is sent to Sītā.

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<sup>1</sup> In the V. Rām. Vibhiṣaṇa's flight, and Śuka's message (in § 42) occur earlier, before the bridging of the ocean.

Rāvaṇa despatches against them an army of demons in various shapes headed by Indrajit. They are successfully opposed by Jāmbavat and Hanumat. Vibhīṣaṇa warns Rāma that Indrajit will try to kill Lakṣmaṇa with a magic arrow. Hanumat is detailed to protect Lakṣmaṇa. He has a moment of forgetfulness, and Lakṣmaṇa is hit.

45 (874-900). Rāma laments. Vibhīṣaṇa tells of the magic herb on a distant mountain which must be brought before morning. Hanumat hastens there,<sup>1</sup> picks up the entire mountain, and sets off back to Laṅkā. The exploit causes an earthquake in Ayōdhyā. Bharata sees Hanumat flying through the air, and, thinking him to be a demon, brings him down with an arrow. Hanumat explains the situation, and Bharata puts him and the mountain on his arrow and shoots him to Laṅkā, where he arrives in safety at the camp in the Aśōka-wood.

46 (901-933). Vibhīṣaṇa finds the healing herb on the mountain and restores Lakṣmaṇa to life. Lakṣmaṇa attacks Indrajit and kills him.<sup>2</sup> Rāvaṇa sends out Kumbhakarṇa at the head of another army. Sugrīva fights Kumbhakarṇa, and after seven days, is felled by the latter and is carried off by him. In his arms Sugrīva comes to himself and bites off his nose and tears out his ears by the roots. Kumbhakarṇa drops him and looking like a man whose face has been torn off by a bear, pursues him as he runs back towards Rāma. Rāma shoots Kumbhakarṇa.<sup>3</sup>

47 (934-953). Rāvaṇa in despair goes to Kailāsa, and appeals to Śiva for help.<sup>4</sup> Śiva gives him the Makêśvara Liṅga, and tells him that, if he sets it up in Laṅkā, Rāma cannot prevail; but he is to carry it all the way, for, if he once puts it down on the ground, it will become immovable. Rāvaṇa carries it off. On

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<sup>1</sup> The episode of Kālanēmi is referred to *en passant*, in a single line (verse 887). It will be observed that it is Indrajit, not Rāvaṇa, who wounds Lakṣmaṇa, and that it is Vibhīṣaṇa, and not Suṣēṇa, who tells of the herb.

<sup>2</sup> According to V. Rām. Indrajit had been previously killed by Lakṣmaṇa and it was Rāvaṇa who smote the latter with the magic arrow.

<sup>3</sup> According to V. Rām. the death of Kumbhakarṇa preceded that of Indrajit.

<sup>4</sup> Nothing like this in V. Rām.

the way Rāvaṇa is seized with an urgent call to make water. Nārada approaches in the guise of an old Brāhmaṇa. Rāvaṇa asks him to hold the *līṅga* while he retires. The Brāhmaṇa consents to do so for the space of two *ghaṭikās*; after that he must go on, as he has an engagement, and is already late. Rāvaṇa retires, but is unable to stop the flow of urine which continues beyond the agreed time. The Brāhmaṇa puts the *līṅga* down on the ground and departs. Rāvaṇa tries to lift it, but it is now immovable, and he cannot do so. He returns home disconsolate.

48 (954-970). Rāvaṇa consults his *guru* Śukra, who advises him to perform a secret sacrifice lasting seven days. If he succeeds, he will defeat Rāma, but if the sacrifice is interrupted he will be killed by his enemy. Rāvaṇa digs a cavern in the ground and begins his sacrifice.

Vibhīṣaṇa sees its smoke and warns Rāma. Aṅgada, Hanumat, and Vibhīṣaṇa attempt to interrupt the sacrifice by distracting Rāvaṇa's attention, but fail. At Vibhīṣaṇa's advice Hanumat goes to Mandôdarī and insults her by using vile language. She goes to Rāvaṇa to complain, and so interrupts the sacrifice. Rāvaṇa gives it up, and considers that the only thing now to do is to get himself killed by Rāma, and so to obtain salvation.

49 (971-1000). Rāvaṇa himself sallies forth alone like a crow among eagles, and crying "Wāh Nārāyaṇa!" Description of his appearance and accoutrements. His bowstring is wrath, his shield cruelty perfected by delusion, his chariot is hypocrisy, and his saddle self-pride. The monkeys fly to Rāma for refuge. He ridicules their fear, draws his bow, and kills Rāvaṇa.

50 (1001-1003). Rejoicing in the army. Vibhīṣaṇa is installed king of Laṅkā. The monkeys and bears who have been killed in battle all come again to life.

51 (1004-1014). Before returning home Rāma hesitates about Sītā. He wonders if she has been faithful to him.

52 (1015-1028). Sītā asks Mandôdarī as to what is to become of her. Mandôdarī consoles her, and offers to take her to Rāma, and make her over to him.

53 (1029-1043). A song in which Mandôdarī addresses Rāma, and intercedes for Sītā. She explains how she (Mandôdarī) was a heavenly damsel, and was married to Rāvaṇa merely as a pretext (for his destruction). "Sītā was the darling of me, her mother whose milk she sucked, and she was put away from her father's house. It was fated that I should tie a stone to her and cast her into the river (cf. § 24). Be not wroth with her."

54 (1044-1088). Mandôdarī brings Sītā to Rāma. He addresses Mandôdarī kindly and bids her return to Laṅkā. As he walks away, Sītā joins him. Rāma treats her coldly, because (1) the demon has felt love for her, and so has defiled her, (2) because she has been filled with self-pride in the possession of Rāma's love, (3) because everyone will know that she has been a woman alone in Laṅkā, and (4) because he (Rāma) no longer cares for her.

Sītā calls on the gods to bear witness to her purity. A voice from heaven confirms this. The Sun-god and Indra bear witness to her chastity. Daśaratha appears and does so too. Rāma now says he will tell the truth to his darling. He admits her purity, but, as gold is refined by fire, so must she enter it to prove her chastity.

The pyre is prepared, and the army of monkeys and bears assemble to watch. They discuss the situation. The Mōha-māyā<sup>1</sup> approaches and circumambulates it. She enters the fire. The fire burns for fourteen days, and then (the real) Sītā emerges from it unharmed and more beautiful than ever.

55 (1089-1097). The coming of spring. Long description of the rejoicing of the flowers.

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<sup>1</sup> I.e. the Sītā, who had been carried off by Rāvaṇa. The poem follows the *Adhyātmā Rāmāyaṇa* in maintaining that Rāvaṇa never carried off Sītā at all, but only an illusive form (*Mōha-māyā*) who resembled Sītā, and was miraculously created, in order to save the real Sītā from defilement. It was this illusive Sītā who was captive in Laṅkā, and who entered into the fire. She was consumed, and the real Sītā came out from it.

## UTTARA KĀṆḌA

56 (1098–1101). Rāma's return to Ayōdhyā with Lakṣmaṇa and the army. Kauśalyā is there mourning, when Sumitrā approaches her with a song of joy.

57 (1102–1109). Sumitrā's song.

58 (1110–1118). Kauśalyā's joy. Her meeting with Rāma. Sumitrā joins them.

59 (1119–1127). Sumitrā's song of welcome.

60 (1128–1137). The two queens welcome Rāma, Lakṣmaṇa, and Sītā. The people assemble, with Bharata and Śatrughna do homage to Rāma, and crown him king. His long and happy reign.

## II. LAVA AND KUŚA.

61 (1138–1142). Daśaratha appears to Rāma in a dream and complains that Rāma has no son. Rāma consults Vasiṣṭha, who performs an Aśvamēdha sacrifice and gives a potion to Sītā. The pearl (*i.e.* a son) comes to take its place in the oyster-shell (*i.e.* the mother), but the story goes that there was a dispute among the shells (as to who should have the pearl).

62 (1143–1144). A song of Sītā giving a summary of the events in the Rāmāyaṇa.

63 (1145–1163). Sītā (now pregnant) has a sister-in-law (husband's sister) who hates her with jealous treachery.<sup>1</sup>

<sup>1</sup> This story of the sister-in-law is not confined to Kashmir. It is also found in the Rāmāyaṇa of Candravatī, written in Eastern Bengal. According to that version the sister-in-law was a daughter of Kaikēyī, and was named Kukuā. See Dineshchandra Sen's "The Bengali Ramayanas," pp. 196ff. So also, in the Malay Rāmāyaṇa, where she is named Kikēwī. *i.e.* Kaikēyī (Ziesenis, op. cit., pp. 60, 105). In the Javanese Rāmāyaṇa, Dewi Goṭakju (*i.e.* Kaikēyī) draws a picture of Rāvaṇa on Sītā's fan, and lays it on her bed, where Rāma finds it (Stutterheim, op. cit., p. 79). On the other hand, in the Khmēr version from Cambodia, a Yakṣiṇī, of the demon race, determines to separate Sītā from Rāma, and persuades her to draw a portrait of Rāvaṇa on a slate. She then incarnates herself in the portrait, which Sītā consequently is unable to rub out. Sītā, in a fright, hides it under the bed, on which Rāma subsequently lies down, and is seized with

She asks Sītā to draw for her a portrait of Rāvaṇa. Eleven different reasons given for Sītā falling into the trap, viz: (1) The sister-in-law's craft, (2) Sītā's fear that she will injure her if she does not comply, (3) she is helpless before a woman's talk, (4) in her present happy condition she is becoming self-centred, (5) as it is late she is in a hurry to go home, (6) the sister-in-law has been spreading tales about her, (7) the washerman has said scandal to Rāma, (8) when Rāma once asked her what she wanted most, she had said she wanted to go to the forest and consort with the holy men there, (9) Nārāyaṇa himself wished it, (10) fate made it a pretext, (11) man proposes, but must accept what God disposes. She draws a portrait of Rāvaṇa which the sister-in-law carries off and shows to Rāma, saying she had seen Sītā gazing at it and weeping. So she stole it from her. "If she hears that I have taken it from her, she will kill me, for she is a witch."

64 (1164-1166). Rāma believes the story, sends for Lakṣmaṇa, and tells him to take Sītā away and abandon her in the forest. He wants to have her killed without anyone knowing it. Lakṣmaṇa unavailingly remonstrates.

65 (1167-1188). Lakṣmaṇa most unwillingly leads Sītā forth to the forest. Sītā asks him what it all means. She is

violent fever. The room is searched for the cause, and the portrait is found. Sītā confesses that she was the artist, and Rāma orders Lakṣmaṇa to take her away and kill her. See Miss S. Karpelès in *The Influence of Indian Civilization in Further India*, in "Indian Art and Letters," Vol. I, No. I, (1927), pp. 33 ff.

It is hardly necessary to point out that the whole account of Sītā's banishment and of the exploits of Lava and Kuśa given in this poem is radically different from that given in the Vālmīki Rāmāyaṇa. In that work Sītā, at her own request, goes with Lakṣmaṇa on a visit to Vālmīka's hermitage. Lakṣmaṇa, under Rāma's instructions, leaves her there. Both Lava and Kuśa are born to her as twins. They grow up, and are brought by Vālmīki to Rāma's court where they recite the Vālmīki Rāmāyaṇa. There is no mention of the treacherous sister-in-law, of Lakṣmaṇa abandoning Sītā in the forest, of the miraculous creation of Kuśa, of the war between Lava and Kuśa on the one side and Rāma's armies on the other, or of the slaughter of Rāma and his brothers and friends and their resuscitation by Vālmīki, though, according to Dinesh Chandra Sen (op. cit., p. 68), Bengali Rāmāyanas describe "the war of Rāma with Lava and Kuśa". The rest of the story in this poem, telling of Sītā's appearance at the sacrifice, and her disappearance, and of Rāma's departure to heaven agrees with V. Rām.

convinced that it is due to her sister-in-law's treachery. Lakṣmaṇa, in great misery, tells her to wait there. She grasps his intention of abandoning her, and faints. Coming to, she asks him to give her a drink of water before he abandons her. He brings water, and finds her lying senseless on the ground. He hangs the jar on a tree, so that it drips on to her, and goes away, bitterly lamenting, and reproaching himself for obeying Rāma.

66 (1189-1249). Sītā comes to herself and finds herself alone. She looks about for Lakṣmaṇa, sees him in the distance as if hesitating, and then disappearing. She thinks that perhaps her eyes have failed her owing to excessive weeping. She stands and listens, and concludes that he has really gone and left her. In her distraught condition, utterly alone, she totters along with bleeding hands and feet, lamenting over Rāma's former cruelty in making her enter the fire at Laṅkā. She considers her hard state, her delicate form, her pregnancy, her abandonment by her husband, the fact that she had been secretly born as Mandôdārī's child. (May Janaka, who acted as her father, live long!) She has no memory of ever having displeased Rāma. As she goes along she appeals to Rāma. He is happy on his throne, she is miserable. She recalls how he used to address her in endearing terms, and now he heeds not her suffering. But she is still faithful to him, and full of love. She will never forget him, innocent as she is. What shall she say if a stranger meets her? When she was being married, she was told that Rāma was an incarnate deity. There was then no mention of the fact that she would be abandoned in the forest.

67 (1250-1257). She wanders on, her feet and hands bleeding from the sharp stones and thorns. At length she comes upon a bark hut to which she hastens. She finds in it Vālmiki, her father's guru, who welcomes her, and guards her like the apple of his eye. The darkness that once encompassed her has now fled before a rising sun of happiness.

68 (1258-1282). Sītā's pregnancy is completed, and she bears a son, in the sign of Sagittarius, the third lunar day, in the asterism of Tīṣya, on a Thursday. The glorious future portended



by these facts. Sītā's rapture as she gazes on the infant. Description of his beauty. Vālmiki hears of it. He calculates the boy's horoscope (lengthy description), and names him Lava.

69 (1283-1303). It is Sītā's custom to go out to gather wild herbs for food, leaving Lava in the hut, in the care of Vālmiki, who listens to the child's babbling, as he meditates on God. Sītā, fearing that the babbling will disturb him, one day takes the baby out with her. Vālmiki, missing the sound, searches for the child in the hut and, not finding it, assumes that it has been carried off by a wild beast. So he takes a wisp of Kuśa grass and prays over it. The wisp becomes alive, as an exact replica of Lava.<sup>1</sup> Vālmiki dandles him and puts him to sleep. Sītā comes back with Lava, and is astonished to find another Lava. Vālmiki, also astonished to find that the real Lava is safe with Sītā, explains what he has done and why he did it. He names the second child 'Kuśa.' Sītā takes him also to her heart, and the boys grow up together. When they become older Vālmiki gives to each arrows made of Kuśa grass, over which he utters a spell, so that whomever (even if he be a great hero) they are aimed at, he will die. The boys run out with them, and at once slay a lion and much other game. Sītā's pride in their prowess.

70 (1304-1321). Rāma's remorse on account of the abandonment of Sītā. He feels himself under a curse. Vasiṣṭha, in order to console him, dilates on the harshness of the world, comparing it to a game of chess. He advises him to hold an Aśvamēdha.<sup>2</sup> The curse will then leave him, and he will become spotless as a new-born babe.

71 (1322-1379). The horse is made ready and let loose. It is accompanied by a huge army led by Bharata and Śatrughna. The horse wanders widely, and on its way back comes to a mountain on which Kuśa is sitting. Lava had gone to play with the other children of the hermitage. These last, seeing the army, are

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<sup>1</sup> So the Malay Rām. See Zieseniss, op. cit., pp. 61, 105. The same story is found in the *Kathāsaritsāgara*, IX, li, (Tawney I, 487; Penzer IV, 128), and in the Tibetan Rāmāyaṇa (Thomas, op. cit., p. 208).

<sup>2</sup> We have already had one Aśvamēdha in chapter 61.

frightened and hide themselves; but Kuśa is delighted with the horse, and catches hold of it in spite of its bounding. The army is astonished. "It is like a water-drop seizing a river." He leaps upon its back and, to the amazement of the army and the grooms, rides it successfully. They warn Kuśa to leave the horse alone. He refuses and dares them to do their worst. He kills numbers of them with his arrows, and they retreat. Bharata then comes up. On seeing Kuśa he is struck by his beauty and by his resemblance to Rāma. He wonders if he could by any chance be his own son, and if he has captured the horse as a challenge. He advances to speak to him, but Kuśa discharges an arrow, and he falls from his chariot. He collects himself and aims an arrow at Kuśa who falls senseless. The children, who are hiding near by, run and tell Sītā. She laments. Lava hears what has happened. He runs to the scene and abuses Bharata. Bharata is astonished at the mutual resemblance of the twins. Lava discharges an arrow at him, and he falls crashing to the ground. Kuśa revives and Lava suggests that they should now go home to their mother, but Kuśa regrets the loss of the horse, and declares that he will capture it again. Bharata revives, and angrily abuses Kuśa till Lava shoots another arrow and kills him. The two then attack the army and slay many of the soldiers. Kuśa at the same time slaying Śatrughna. The few remaining soldiers run away.

72 (1380-1400). The remnant of the army reaches Ayōdhyā, complains of the conduct of the two boys, and tells how Bharata and Śatrughna have both been killed. Rāma at first refuses to believe it, and orders Lakṣmaṇa to go and investigate. Lakṣmaṇa tells Rāma that this calamity serves him right for abandoning Sītā. He says that Rāma should go himself, but eventually sets off with an army. They meet Lava and Kuśa. He recognizes them as Rāma's sons and remembers how Sītā was pregnant when he abandoned her. He is much affected by the memory. Lava and Kuśa see the army approaching, and discharge arrows at Lakṣmaṇa. He is killed, and welcomes the death at their hands. The army is routed and flees back to Rāma.

73 (1401-1460). Rāma, accompanied by Aṅgada, Sugrīva,

Jāmbavat, and Hanumat, sets out with a huge army to avenge Lakṣmaṇa. Aṅgada runs at the boys, but is shot by Kuśa. Lava shoots Sugrīva. Jāmbavat leaps at them but they shoot him over and over again while he is still in the air. Hanumat raises a mountain to cast at them, but they shoot him before he can throw it. Rāma enraged draws his bow, but, filled with pity for the two apparently orphan boys, hesitates. He begins to feel parental affection for them, and thinks that possibly they may be his sons. He addresses them kindly, and remonstrates with them for killing his soldiers. Lava refuses to believe him. In a long speech he rejects the proffered friendship. Rāma, now enraged, shoots at the boys, but misses them, and is himself wounded by them. Finally, when all his weapons are exhausted, they shoot him, and he falls dead crying “Nārāyaṇa! Nārāyaṇa!” The boys, laughing, carry off his crown, and go home wearing it awry.<sup>1</sup>

74 (1461-1476). The two boys, in response to a voice from heaven, triumphantly return to their mother, bringing with them as spoil the crowns of their eight victims. They show them to Sītā, who recognizes them. She laments, and names to them the owners of the crowns, Rāma, Lakṣmaṇa, Śatrughna, Bharata, Hanumat, Aṅgada, Jāmbavat, and Sugrīva. She tells them to lead her to the place of combat, so that she may burn herself with Rāma's corpse.

75 (1477-1497). The boys lament and lead Sītā to Rāma's corpse. Sītā's lament over it.

76 (1498-1539). Sītā's grief. The horror felt by Lava and Kuśa at having killed their father. Reflections on filial duty, fate, and maternal love. Further account of the lamentations of Lava and Kuśa.

77 (1540-1550). Vālmīki returns home after a long absence and discovers what has happened. He prays to Sadāśiva, and,

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<sup>1</sup> According to the Javanese Rāmāyana, Sītā has only one son,—Butwala (i.e., Lava). There is no mention of the horse-sacrifice, but he conquers Lakṣmana in a fight and binds him. Vālmīki releases him, and tells him the story of the boy. On hearing of this, Rāma comes, and Sītā is reconciled to him (Stutterheim, op. cit., p. 79).

in a flash of lightning, a shower of *amṛta* falls from heaven. All who had been killed return to life. Sītā, in a revulsion of feeling, refuses to show herself to Rāma, hurries home, and shuts herself into the hut.

78 (1551-1568). Vālmiki brings the two boys to Rāma and introduces them. Rāma, Bharata, Lakṣmaṇa, and Śatrughna take them home with much rejoicing to the city. Rāma, full of thought of Sītā, returns with Vālmiki to the hermitage. They find the door shut. Rāma entreats her to come out to him. She refuses, as she is quite happy where she is, and does not want to go back. He had better go back, and be happy with the two boys.

79 (1569-1584). Rāma's song of supplication to Sītā.

80 (1585-1617). Sītā's song of refusal. She appeals to Pārvatī to be her help, and reminds her how, after she was born, her mother (Mandōdarī) tied a stone to her and flung her into a river; how then Janaka became her enemy, by saving her life when he should have killed her; how Viśvāmitra had brought her and Rāma together, and how, nevertheless, her husband had not protected her; how her bridal vestments had been bark clothing, and how she, a queen, had wandered over mountains; how she was now here lone and lorn, and so on. She wails that she was born a girl, and was not poisoned at birth, for her fate is dust. She tells of her ordeal by fire and how the Gods and Rāma's father himself bore witness to her purity, and so on. Owing to one little speech of her sister-in-law she has been cruelly treated. A curse on those who separate a wedded pair.

81 (1618-1636). Song of entreaty by Rāma. His appeal lasts the whole night. At dawn Vālmiki comes to Rāma and offers to remonstrate with Sītā.

82 (1637-1677). Vālmiki advises Sītā to open the door, and to pardon Rāma, who really loves her. He enlarges on the duties of a wife to a husband. She should go away with him.

Sītā replies. She has been deeply wounded by Rāma. Being God, Rāma looks so equally on all, that he believes whatever is said by anyone, including calumny. To him all things are

equal, hating and loving are the same thing, caring for and abandoning. She has now abandoned the world, and after his treatment cannot trust him. She has been sullied by false charges brought by his sister, "he abandoned me, and I am not now going to run after him".

Rāma is much distressed at hearing this reply. He maintains that what had happened was the will of God. Vālmiki replies that he, Rāma, is himself an incarnation of God, and that what had happened had to be. "Sītā is the Earth in human form. From the earth she came forth to Janaka. She devoted herself to you, and you abandoned her. Go back to the city, and arrange a great sacrifice. When the time comes I will bring her there."

83 (1678-1691). Rāma returns to Ayōdhyā, and prepares an Aśvamēdha sacrifice. It is attended by many holy men. On the West sit Vasiṣṭha and Vyāsa, on the South Agastya and Nārada, on the North Ṛṣis, and elsewhere other holy men. These all unite in saying that they miss Sītā, who should be present as the wife of the sacrificer. Rāma sends Śatrughna to fetch Sītā. Śatrughna goes to Vālmiki, and asks him to persuade Sītā, and to bring her to the sacrifice.<sup>1</sup>

84 (1692-1723). Vālmiki goes to Sītā and asks her to come with him. She is most unwilling. If she returns to Ayōdhyā, unaccompanied by Rāma, people will say that she came uninvited, but she is in the dilemma that, if she does not go, Vālmiki will curse her. She does ultimately go to Ayōdhyā with Śatrughna and Vālmiki. Rāma is pleased at seeing her, and she falls at his feet, and asks what he wants. She asks his pardon (for her previous refusal). He tells her that she will be absolved if she swears to her purity before the assembled Ṛṣis. She prays to Nārāyaṇa to prove her purity by sending her back to the place whence she came (*i.e.* the earth). The ground splits open, and the Earth

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<sup>1</sup> According to the Cambodian Rāmāyaṇa, Sītā refuses to return home till Rāma be dead, when she will come for the last offices. Rāma then pretends to die, and has himself laid on a funeral pyre. Sītā returns, apparently to become *satī* with his corpse. Rāma then arises and takes her in his arms. She is at first indignant at the deception, but relents and is finally reconciled to him. (Miss S. Karpelès, *op. cit.*, pp. 36 ff.)

taking visible form emerges and approaches Sītā. She proclaims Sītā's chastity, and calls upon her to abandon her life here and to return to her own abode. Sītā mounts the throne on which Earth is seated, and descends with her into the abyss. Rāma's sorrow. The gods shower flowers from heaven. Ever since then the Trimūrti (Brahmā, Viṣṇu, and Śiva) have been searching for the place where Sītā disappeared. They search in Hell, in the sky, and at every place where they see a brilliant light. They ask the Ṛṣi (Vālmiki), and he tells them that it is in Shēnkarpōr that she descended. It is a place a *kōs* distant from Kurīgām.<sup>1</sup> "I went there and saw a fountain, where I called upon Sītā to come forth. The fountain then became agitated with a terrible roar. If you go thither you will observe the same manifestation."

85 (1724-1739). When Rāma sees Sītā disappear, he attempts to dig for her, but the ground has become as hard as copper. He weeps and the Ṛṣis console him and consecrate him at the sacrifice. They explain to him that Sītā's disappearance was his fault. She was pure as a mirror, but had to fulfil her destiny.

Vālmiki instructs him in the path of knowledge, and how all is *māyā*. Rāma recovers himself, opens the treasury, and distributes gifts. He blesses his two sons, and makes Kuśa King of Kuśāvatī, and Lava King of Lahōr (Lavapura).

86 (1740-1761). Rāma reigns for 11,000 years, and then Yama comes to him disguised as a Brāhmaṇa. Rāma welcomes him. Yama tells him to hold a *darbār*, and that he (Yama) has been sent to him by Brahmā to summon him from being incarnate. Rāma is distressed at the summons, for the world is sweet to everyone. At that time Lakṣmaṇa is on guard at the door to

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<sup>1</sup> Professor Nityānanda Śāstrī informs me that Kurīgām is in the Kulgām Tahṣīl of Kashmīr and is about forty miles from Śrīnagar. Shēnkarpōr (i.e., Śaṅkarapura) is about four miles distant from Kurīgām and is in the Anatnāg Tahṣīl. Shēnkarpōr possesses a sacred spring and was formerly inhabited only by Brāhmaṇas with a reputation for sanctity, but is now inhabited entirely by Moslems, though Hindūs visit the spring for religious bathing. I have failed to trace either of these places in the maps. Anatnāg, a well-known site, is in the South-East end of the Valley.

prevent interruption, but Durvāsa comes and wrathfully insists on entering. As Lakṣmaṇa has broken Rāma's order in admitting him, he at once goes forth, and dies on the bank of the Ganges. Hearing this Rāma gives up hope and prepares to depart. He takes Bharata, Śatrughna, and a large retinue with him. In the presence of all the townsfolk he ascends in a *vimāna* to heaven. General lamentation.

87 (1762–1785). Author's concluding remarks:—Take refuge in Rāma, and imitate Sītā. If you are a householder, place your hope in Lava and Kuśa, and make known your desires to your *guru*. Final song.<sup>1</sup>

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<sup>1</sup> Verses 1765–1785 are a song of meditation on the whole poem. In the text printed in the Persian character (see p. xi) they are put between verses 1043 and 1044, where they are not inappropriate.

## I.

## ATHA ŚRĪRĀMĀVATĀRACARITAM.

## BĀLA KĀṆḌA.

## 1. INTRODUCTION.

[Metre, Irregular. Based on the *Caupāī*,  $(6 + 4 + 4 + 2) \times 4$ .]

kūr<sup>ū</sup>kh zagi-hünz<sup>ū</sup> rachākōrī  
Rāma-Lākh<sup>1</sup>mana autōrī āy 1.

lāg<sup>i</sup> vētsāras zagi-hānd<sup>i</sup> sōriy  
zagi-handi-putshy tim zanmas āy  
zagi-nishē gā<sup>i</sup> rākhēs sōriy  
Rāma-Lākh<sup>1</sup>mana autōrī āy 2.

sōrukh Gōvinda Gōwardhana-dōrī  
prāna-rūpa-dwāran bar dina ākh  
tāth<sup>1</sup>-manz wuchukh Mādhawa-Murōrī  
Rāma-Lākh<sup>1</sup>mana autōrī āy 3.

Zanakh-rāzūn<sup>ū</sup> hāy wana-hōrī  
Dashērath-rāzas gāsh kyāh āv  
yishṭa-dina pūrin brōhman sōriy  
Rāma-Lākh<sup>1</sup>mana autōrī āy 4.

karith rāzas Kikī rōzī  
won<sup>u</sup>nas rāj Baratas thav  
būrza-jāma walith kūr<sup>ū</sup>th tayōrī  
Rāma-Lākh<sup>1</sup>mana autōrī āy 5.

rūpa-sūty chēkh rūpa-kōmōrī  
shēks<sup>ū</sup>-sūty mōkti-rūph baktēn hāv  
manas-kun kan yēmau dōriy  
Rāma-Lākh<sup>1</sup>mana autōrī āy 6.



- wōpawās kār<sup>1</sup> kār<sup>1</sup> bōv<sup>1</sup> wana-<sup>ts</sup>ōrī  
 sāri wōpadīshuk<sup>u</sup> thowukh nāv  
<sup>ts</sup>ōdāhan wār<sup>1</sup>hēn vrath timau dōriy  
 Rāma-Lākh<sup>1</sup>mana autōrī āy 7.
- trāwū pānō nēth ahankōrī  
 ahankāras nāsh pēv nāv  
 nēsh<sup>1</sup>phāl<sup>1</sup> kār<sup>1</sup> sōr<sup>1</sup> tām<sup>1</sup> ahankōriy  
 Rāma-Lākh<sup>1</sup>mana autōrī āy 8.
- <sup>ts</sup>ēth-pawanūc<sup>ū</sup> rēh kamāyidōrī  
 mag<sup>a</sup>n mav gāth ogun sandarāv  
 gōra-rastēn pad kamav dōriy  
 Rāma-Lākh<sup>1</sup>mana autōrī āy 9.
- (Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - - .)
- wuchan gāth kyāh yih wūth<sup>ū</sup> ākāshē-wōnī  
 duyī <sup>ts</sup>ūj<sup>ū</sup> lūj<sup>ū</sup> yinē nūv<sup>ū</sup> pōr<sup>1</sup>zōnī 10.
- achiv wuch lōlacyau satakyau kanau bōz  
 namith bēh wuch wanan kyāh Shiv shēmīth rōz 11.
- hēchith būzīth wuchith lāgun<sup>u</sup> pazyā on<sup>u</sup>  
 phalis chuy hyol<sup>u</sup> hēlis chuy sampanan gōn<sup>u</sup> 12.
- panun<sup>u</sup> dam chuy ganīmath bōz yih r<sup>ū</sup><sup>ts</sup><sup>ū</sup> kath  
 chuh brōth<sup>y</sup>um<sup>u</sup> brōth<sup>h</sup> rōzan chuy patyum<sup>u</sup> path 13.
- z<sup>a</sup>h dōh sōntān<sup>1</sup> ganīmath chēy jawōnī  
 wawakh yiy tiy <sup>ts</sup><sup>a</sup>h lōnakh yār-i-jōnī 14.
- rath<sup>a</sup>n chuy dam panun<sup>u</sup> suy rathi khārun  
 rath<sup>a</sup>n yēli rāvi bē-hōsil chuh <sup>ts</sup>hārun<sup>u</sup> 15.
- rath<sup>a</sup>n rāth<sup>a</sup>run sō-bōz<sup>ū</sup>-sūty s<sup>a</sup>h karun yēl  
 thawus bar-dārē dith gardūn<sup>ū</sup> <sup>ts</sup>hunun jēl 16.
- rath<sup>a</sup>n chuy dam panun<sup>u</sup> khārun<sup>u</sup> ta wālun  
 tamyuk<sup>u</sup> kaimath manuk<sup>u</sup> malatsār gālun<sup>u</sup> 17.
- kadūr<sup>ū</sup> yēm<sup>1</sup> zōn<sup>ū</sup> pānas-nishē timan dōn  
 suh yōdwai āsi shēst<sup>a</sup>r sampanēs sōn 18.
- panjar pōlōd<sup>1</sup> brōhmana-mor<sup>u</sup> rachun zān  
 khaṭun gāthi sīr shēm<sup>a</sup>rāwun raṭun prān 19.

- gathiy hōsil yih kēṣhāh yēṣh ṣē āsiy  
diyi darshun dila-nishē vyād kāsiy 20.
- gathun āsiy ṣē yot<sup>u</sup> tot<sup>u</sup> wātanāviy  
gupith pātāla-tala ākāsh hāviy 21.
- thavus bar-dārē dith chukh pāna dēwār  
wuchakh bāgas-andar kyāh gul ta gulzār 22.
- trapith nav dār thav prazalun<sup>u</sup> hēiy dīph  
ṣaliy malatār ḍēshēkh Vishṇu-sond<sup>u</sup> rūph 23.
- samay ḍishith ma sampan shād-u-gamgīn  
gam-ō-shōdī wuchakh ōyīn-ba-ōyīn 24.
- wuchun samsār kyāh bram bōz<sup>i</sup> hāwān  
asōra-varna manōshēn khōṣanāwān 25.
- asath wān<sup>i</sup> wān<sup>i</sup> suh yot<sup>u</sup>-tāmāth niwan dil  
patav-lākan wuchan tath kēh na hōsil 26.
- ma kar aparād yād kath thav ṣ<sup>ah</sup> sath zān  
asata-nishē ṣal manōshē-sond<sup>u</sup> phal chuh santān 27.
- achiv wuch bōz kanau tas rāza-sānd<sup>i</sup> kār  
yēmis rāzas gōbur zāmot<sup>u</sup> chuh autār 28.
- sapon<sup>u</sup> lācār suh shāpas-nishē ṣ<sup>ah</sup> thav kan  
ma gath yūṣ<sup>ū</sup> tēz ṣ<sup>ah</sup> kar parhēz pāpan 29.
- dagābōziyē ṣ<sup>ah</sup> yot<sup>u</sup> tot<sup>u</sup> khōṣh zi path rōz  
dayē-gath sath-sarūc<sup>ū</sup> wath sāra-kath bōz 30.
- halab-shīshēs ṣaliy bōzana-sūtin khay  
asath trōvith satas-sūtin karun lay 31.
- karun yēkrāj rākhēsa-bōz<sup>ū</sup> nishin man  
shēran gath Yishōras yitha gav Vibhīshēṇ 32.
- ma tas khōṣus satas-sūtin sapan pūr<sup>u</sup>  
asath yod<sup>u</sup> bōz<sup>ū</sup> ṣē āsiy dūri ṣal dūr 33.
- poz<sup>u</sup>-ay bēgāna āsiy rath wandus rath  
kariy prath-jāyi poz<sup>u</sup> pānay raphākath 34.

- satūc<sup>u</sup> yēṭṣh bar Sadāshiv chuy satas-sūṭy  
ṭ<sup>a</sup>h sath sōpan wuchan gāṭṣh yin gāṭshan kūt<sup>i</sup> 35.
- sōyēṭṣh Sītā satuk<sup>u</sup> sōṭh<sup>u</sup> Rāma-Lākh<sup>i</sup>man  
hēmāth Halmoth<sup>u</sup> asōr Rāwun chuh dōrzun 36.
- shēmīth shēmshēr ṭ<sup>a</sup>h wōrāgüc<sup>ü</sup> karun tēz  
ṭaṭus gārdan chuh dushman kar ṭ<sup>a</sup>h parhēz 37.
- khēmā khanjar gāṇḍīth Lankāyē ṭhārun  
sipar shōba-wāsanā hēth daity mārūn 38.
- giyānuk<sup>u</sup> jāma chuy sāmāna r<sup>a</sup>t<sup>i</sup> gōn  
Angud Sugrīv Zāmōwan Vibhīshēṇ 39.
- prakrēth Kikī sōyēṭṣh zānun Sumitrā  
dar<sup>a</sup>m Dashērath Kusalyā karma-likhā 40.
- zarā santōsh dil-wōpadīsh wan-wās  
gāṭhīth ada Rāma lūbacē Lōki kari ḍās 41.
- chēh kāmüc<sup>u</sup> kōl tar<sup>u</sup>ñ<sup>ü</sup> ṭakh dīth karun band  
vēṭsārācē wati pakḥ zahras gāṭhiy kand 42.
- wanun kath bōz Day zānun panun<sup>u</sup> vīr  
asōr malatsār gālun<sup>1</sup> gōra-shēbd dis tīr 43.
- anun bal gōr panun<sup>u</sup> ṭhal hāvi say hēr  
khasakh ākōsh<sup>i</sup> hrēdayēki kōcē-kin<sup>i</sup> phēr 44.
- yih kēh rāviy tih chuy pānas nishē ṭhār  
labakh tēli yēli ṭaṭīth trāwakh ahankār 45.
- manāth Mandōdarī chēy yintizāras  
ma kar mash<sup>ē</sup>rab wuchun satakis shēhāras 46.
- surawun sūra-sūṭy ōyīna hyuh<sup>u</sup> man  
Ṭaturbhuz Vishṇu ḍēshēkh mōkth ṭ<sup>a</sup>h sōpan 47.
- gōrav gūṇḍ<sup>u</sup>mūṭ<sup>ü</sup> chēh wath kath bōz ṭ<sup>a</sup>h kan dār  
chuh kyāh rōzun chuh bōzun<sup>u</sup> Rāma-autār 48.

<sup>1</sup> V. l. *manuk*<sup>u</sup>, but both break the metre. The whole verse is corrupt in all copies.

## 2. PĀRVATĪ ASKS ŚIVA TO TELL THE STORY OF RĀMA'S INCARNATION.

- dapan, Nārad rēshiy būzun zē Brahmāh  
Sadāshiv dēwatā hēth ôs<sup>u</sup> yēkh-jāh 49.
- dopus Dēvīyē, 'hē Shiwa-jī dayā kar  
'wanum autār dēwa nērēm manuk<sup>u</sup> shēr' 50.
- dopus Dēvīyē, 'hē Shiwa-jī, mē poz<sup>u</sup> wan  
'sapani kyāh hāl kali-yōgakēn manōshēn 51.
- 'timay āsan sēthāh gōmāt<sup>i</sup> adarmī  
'dar<sup>a</sup>m trāwan sēthāh lāgan kōkarmī 52.
- 'gathān shāpan-andar sōriy giriphtār  
'bōḍan pāpan-andar kētha-pōth<sup>i</sup> chukh tār 53.
- 'mē chum talwās tim kētha-pōth<sup>i</sup> mōkalan  
'timan āsēkh sēthāh gōmot<sup>u</sup> malut<sup>u</sup> man' 54.
- dapani Dēvīyē-kun log<sup>u</sup> yiy Sadāshiv  
'mōkalan tim sōkha-sān-pōth<sup>i</sup> <sup>1</sup> ts<sup>a</sup>h kan thav 55.
- 'agōphil yim manas hēn Rāma-sond<sup>u</sup> nāv  
'timan sōruy manuk<sup>u</sup> malatsār chalana āv 56.
- 'adai kātshāh sōrēs mana-kin<sup>i</sup> h<sup>a</sup>rēs āy  
'yiyēs darshun diyēs Waikunth chēh tas jāy 57.
- 'kanau yus bōzi būzith shrōtsi tas man  
'gathēs tsēta nār narakuk<sup>u</sup> man gathēs sōn 58.
- 'achiv yus ḍēshi tas cashman yiyēs gāsh  
'tithay yitha-pōth<sup>i</sup> sūrēs ās<sup>i</sup> prakāsh 59.
- 'thawan kan yim tih būzith man gathēkh sāph  
'galēkh rākhyos<sup>u</sup> manuk<sup>u</sup> sōruy tsalēkh pāph' 60.
- dopus Dēvīyē, 'Shiwa-jī bōzanāwum  
'tamyuk<sup>u</sup> kāran tasond<sup>u</sup> prakh<sup>a</sup>cār hāwum' 61.
- dopus tām<sup>i</sup>,—yēli suh rākhyos<sup>u</sup> gav namūdār  
korun taph Lōkh zīñ<sup>u</sup>n yēch korun kār 62.
- mongun mrath sārēniy-handi dasta mūkūph  
moṭhus na-ta sahal zōnun manōshē-sond<sup>u</sup> rūph 63.

<sup>1</sup> V. l. *khushī sūtīn* for *sōkha-sān-pōth*.

kārin yēch kār prēthwī āyē lācār  
wadan Vishṇas-nishin gayē yūts<sup>u</sup> wānin zār 64.

dopus Vishṇan, 'ṣ<sup>a</sup>h gaṭṭh chum zanm dārun<sup>u</sup>  
'pēyēm Rāwun manōshē-sandi warna mārūn<sup>u</sup> 65.

'gaṭṭhiy lāgūñ<sup>u</sup> ṭṣē pānas Yōga-māyā  
'mē Vishṇas Rām lāgun chēy ṭṣē Sītā 66.

'kar<sup>a</sup>m kari rāza Dashērath chus na santān  
'zēmay tas-nish hēmay ada Rāwanas jān 67.

'samith sōriy trikōṭi dēwatā yim  
'zan<sup>a</sup>m dāran ta wādar sampanan tim ' 68.

yithay būzith sapūñ<sup>u</sup> prēthwī sēṭhāh shād  
wuchan ōs<sup>u</sup> kar thavēm nētran-andar pād 69.

3. ŚIVA COMPLIES. THE BIRTH OF RĀMA AND HIS BROTHERS.

wanani log<sup>u</sup>,—Rāza Dashērath ōs<sup>u</sup> rāzāh  
mudā mōlikh malūkuk<sup>u</sup> cāra-sāzāh 70.

satū-gōna shēkti boḍ<sup>u</sup> tas ōs<sup>i</sup> mānan  
sēṭhāh r<sup>a</sup>ṭsa kāmē karē tām<sup>i</sup> bāgēwānan 71.

tamis ōs<sup>u</sup> dar-Ajudyā jāy āsān  
gariban ōs<sup>u</sup> suh wōndāk<sup>i</sup> gōsa kāsān 72.

wōthan suli prath-prabātas nēth karan dān  
rachan jōgēn gōsāñēn-sūty thawān zān 73.

gōbur ōsus na ṭantsal ōs<sup>u</sup> tamis man  
tithay yitha sūrē pōñis-manz chuh kpōan 74.

sēṭhāh rātas dōhas līlā karān ōs<sup>u</sup>  
shēran sampon<sup>u</sup> Nārāyēn pāna tōṭhyōs 75.

dapan, sōpnas-andar tas dyutun darshun  
dopun tas, 'gaṭṭh mē chum zanmas ṭṣē-nish yun<sup>u</sup> 76.

'lagi na bāwun<sup>u</sup> sōpan Rāwun bōh gālan  
'sōrājuk<sup>u</sup> shēnhk wōyith Lōkh zālan ' 77.

- sōpan ḍishith dopun, 'kyāh-sana yutshum kām<sup>1</sup>'  
onun tāmāth mahā-ryoshuy panun<sup>u</sup> tām<sup>1</sup> 78.
- dopun tas-kun, 'gātshēm āsun<sup>u</sup> mē santān'  
dopus tām<sup>1</sup>, 'kar t<sup>ah</sup> jag dēwa bōzi Nārān' 79.
- ānin tāñ rēsh<sup>1</sup> sēṭhāh jag karani lōgiy  
khātis tati āgna-manza khīras z<sup>ah</sup> bōgiy 80.
- triyēn-nish pāna ryosh<sup>u</sup> sūzun suh khīr hēth  
timau khēv pānavūñ<sup>u</sup> ōsukh mōhōbath 81.
- Kusalāyē akh dyutun Kikīyē akh nyuv  
timau dyut<sup>u</sup> sōni nēsph-ā-nēsph būziv 82.
- dapan, Day pāna Kausalyāyē-nish zāv  
Baruth tas Kikiyī-nishē zāv kan thāv 83.
- trēyim<sup>u</sup> ōs<sup>u</sup>kh Sumitrā tas korukh bāv  
Shēturgun biyē Lākh<sup>1</sup>man-juv tamis zāv 84.
- ānikh brōhman ta paṇḍith mājē yāñ zāy  
karyōhakh nāv byon<sup>u</sup> byon<sup>u</sup> ōs<sup>1</sup>nakh āy 85.
- gōran zātukh gāṇḍith dop<sup>u</sup>nakh karan kār  
Shēturgun Baruth<sup>u</sup> Lākh<sup>1</sup>man Rāma-autār 86.
- timan-manz Rāma-juv zan sūrē nirmal  
gātshan rākhēs ta rahazan añēgāṭis-tai 87.
- samith yēli sūty bāyēn ōs<sup>u</sup> suh nērān  
trikōṭi dēwatā ōs<sup>1</sup> carka phērān 88.
- timan wuch<sup>1</sup> wuch<sup>1</sup> karani log<sup>u</sup> rāza shōdī  
ba-shōdī būmi-pēṭh phirūv<sup>u</sup>n munōdī 89.
- dapan, tas sārēv<sup>u</sup>y r<sup>u</sup>ṭ<sup>u</sup> r<sup>u</sup>ṭ<sup>u</sup> khabar wūñ<sup>u</sup>  
gayēs yiy bōd Dayēs-sūtin gūṇḍ<sup>u</sup>n mūñ<sup>u</sup> 90.
- 'kharca-bāpath kuniy kāh āsi mōhtāj  
'khabar kār<sup>1</sup>zēm dīmas darma panun<sup>u</sup> rāj' 91.
- sub<sup>ah</sup> phōl<sup>u</sup> sārēniy tūj<sup>u</sup> añēgāṭa dūr  
munōdī drāyē Rāmūn<sup>u</sup> rāj chuh mashhūr 92.

- dapan, pöz<sup>u</sup>s-sūtin kôtur sapon<sup>u</sup> yār  
phōlan pampōsh zan pōñis-andar nār 93.
- gabēn-sūtin kür<sup>u</sup>kh shālav waphōyī  
gindan tim pānavūñ<sup>u</sup> zan böy<sup>i</sup>-böyī 94.
- vētsārūc<sup>u</sup> wath wuchith brāryav salāh zōn<sup>u</sup>  
korukh hārēn-sūtin brāryau vēsapōn<sup>u</sup> 95.
- kōhas-pēth phēravūñ<sup>u</sup> sīmiñ sapūñ<sup>u</sup> gāv  
dapan, s<sup>a</sup>h bīma-sūtin gāsa hēth āv 96.
- kakav-pōtēn sabakh lāg<sup>i</sup> yiy wanani nūl  
tachiv mav drāyē astas khār mōsūl 97.
- yityādēkh rēsh<sup>i</sup> tapīshōr jūg<sup>i</sup> sannyās  
sapān<sup>i</sup> khōsh-dil tsolukh mushkyul<sup>u</sup> ta talwās 98.
- karan kaitsāh chih yot<sup>u</sup> tot<sup>u</sup> shād-mōnī  
marun<sup>u</sup> mūkūph sapon<sup>u</sup> tēli dar-jawōnī 99.
- samay tyuth<sup>u</sup> rāj dīshith zinda sōpon<sup>u</sup>  
manōshēn wāsanā sōpūñ<sup>u</sup> tapas-kun 100.

4. VIŚVĀMITRA TAKES RĀMA AND LAKṢMAṆA TO DESTROY THE RĀKṢASAS  
DEFEAT OF NĀRĪCI.

- korun yūts<sup>u</sup> taph Vishāmitran porun vīd  
dapan, tas rākhēsau dyut<sup>u</sup> wārayāh khīd 101.
- dapan, yēli rākhēsau kor<sup>u</sup> yūts<sup>u</sup> awāray  
gathith tām<sup>i</sup> Dashērathas won<sup>u</sup> wāra-wāray 102.
- ‘ mē-sūty din Rāma-juv diyi rākhēsan mār  
‘ na-tay bad wākh karay butarōts<sup>u</sup> hēyiy nār ’ 103.
- sēthhāh nākhōsh sapon<sup>u</sup> rāzas korun nyāy  
Wasishthan dop<sup>u</sup>, ‘ gathin kēh chus-na parwāy 104.
- ‘ yih āmot<sup>u</sup> yiy karani autār dōrith  
‘ gathun chus rākhēsan prath-jāyi mōrith ’ 105.
- mudā tām<sup>i</sup> korun Dashērath rāza lācār  
rēshis-sūtin dapan gāv Rāma autār 106.

- panun<sup>u</sup> ôsus garaz sôpon<sup>u</sup> rawānay  
 baban won<sup>u</sup>nas wanun<sup>u</sup> ôsus bahānay 107.
- onun mrath rākhēsan prath-jāyi tshōrin  
 lābin yēth shāyi tim bēwāyē mōrin 108.
- dyutun bālaka-warnan tīr-i-hōrinj<sup>u</sup>  
 pakan gav rath chēkan tāt<sup>1</sup> dēv-i-Mōrinj 109.
- Vishāmitras dapan tasūnz<sup>u</sup>y khalish ôs<sup>u</sup>  
 dayā kūr<sup>u</sup>nas gathhith tām<sup>1</sup> tas yēlath kōs<sup>u</sup> 110.
- Vishāmitras tithay pryutsh<sup>u</sup> Rāma-tsandran  
 Gangā kētha-pōth<sup>1</sup> wūth<sup>u</sup> ākāshē-nishē bōn 111.
- Gangā yāmāth wasith ākāshē-nishē āyē  
 Mahādēwan jaṭan-manz tas dits<sup>u</sup>n jāyē 112.
- tithay Bhōgīrathūñ<sup>u</sup> wōtpath tamis wūñ<sup>u</sup>  
 Gangā kētha-pōth<sup>1</sup> tām<sup>1</sup> butarōts<sup>u</sup>-pēth ūñ<sup>u</sup> 113.

5. VIŚVĀMITRA TAKES THE BOYS TO JANAKAPURA. THE BREAKING OF  
 THE BOW.

- tsūj<sup>u</sup>s tēl<sup>1</sup> vyād yēli āzād sampon<sup>u</sup>  
 wonun tas, 'wōth gathav Waikunṭhasay-kun 114.
- 'Zanakh-rāzas dapan kōrāh chēh zāmūts<sup>u</sup>  
 'sa mā Lākh<sup>1</sup>mī chēh tasonduy gara āmūts<sup>u</sup> 115.
- 'sēṭhāh santāna-putshy lācār bōnā ôs<sup>u</sup> <sup>1</sup>  
 'sandūkas-kēth lūb<sup>u</sup>n mētsē-tal sa khōsh gōs 116.
- 'kamān dits<sup>u</sup>mūts<sup>u</sup> Shiwan tas yiy chuh tadbīr  
 'dizēn tas kash kaḍith yus trāvi ath tīr 117.
- 'lomukh yōdwai balāvīrau sēṭhāh tath  
 'achirwālāh gatshan kar tath chēh harakath 118.
- 'yiwan tot<sup>u</sup> vīr chiyy sub<sup>a</sup>han ta shāman  
 'riwan nēran diwan chiyy cākh jāman 119.

<sup>1</sup> V. 1. *sēṭhāh santāna-putshy yēli vyād tas ôs*.



- ‘manas kath thāv tas pēv nāv Sītā  
 ‘bōh chus zānan tsē-sūty chēs karma-līkhā’ 120.
- pakan gay wōt<sup>1</sup> tath shēhras-andar tsāy  
 khabar rāzas kūr<sup>u</sup>kh tim hēth kamān drāy 121.
- laman kam ōs<sup>1</sup> tath vīras shurāh sās  
 Dayē-gath wuch rēshis bōzana kyāh ās 122.
- tuj<sup>u</sup>n thod<sup>u</sup> kash kaḍith tath tīr trōwun  
 sadā kor<sup>u</sup>nas ta samayāh shōranōwun 123.

## 6. RĀMA'S MARRIAGE.

- Vishāmitran Zanakh-rāzas dopun, ‘ḍēsh  
 ‘chuh nēsh<sup>1</sup>tur jān Rūhin r<sup>o</sup>t<sup>u</sup> ta biyē Tēsh 124.
- ‘tsaliy shēr āch<sup>1</sup> mutsarith kar namaskār  
 ‘lakhēn wuch r<sup>o</sup>t<sup>u</sup> tsē tōṭhyōy Rāma autār 125.
- ‘anun Dashērath kariv tōhē ōsh<sup>1</sup>nōyī  
 ‘phikir tsūj<sup>u</sup> sārīc<sup>u</sup>y gayē wōñ ba-jōyī 126.
- ‘kamar gāṇḍ tēz Dashērath rāza tshārun  
 ‘anukh sōriy kōmōrī tāra tārun 127.
- ‘nēcyyuw<sup>u</sup> chuy khōsh-yiwun<sup>u</sup> gāṭul<sup>u</sup> hōnarmand  
 ‘hōnar mūzūd Lākh<sup>1</sup>mī wāti kas and 128.
- ‘agōphil nishē pānas wātanāwun  
 ‘wuchun gāṭul<sup>u</sup> chuh kyāh-tāñ āz<sup>a</sup>māwun 129.
- ‘hakīmāh bē-dawāh kari zinda mōrdan  
 ‘kalam-zan bar-hawāh tasvīr lēkhan 130.
- ‘amārath-gar chuh bar-āb-i-rawāna  
 ‘karan sangīn bunā tōmīr khāna 131.
- ‘munahjim tyuth<sup>u</sup> khabar āgāz-u-anjām  
 ‘dilas līkhith zi gārdīshhā-yē-ayām 132.
- ‘banan tiy yiy wanan drēshṭānth hāwān  
 ‘amā chuh-na kaīsi-nish tim sīr bāwān’ 133.

7. THE RETURN TO AYŌDHYĀ.

134-143

apoz<sup>u</sup> poz<sup>u</sup> tám<sup>i</sup> wonun lôgun manzyum<sup>u</sup>-yô<sup>r</sup><sup>u</sup>  
timan ôs<sup>u</sup> lôn<sup>i</sup> tám<sup>i</sup> pānas hyotun bô<sup>r</sup><sup>u</sup> 134.

Vishāmitran lakhēn wān<sup>i</sup> rāza-Zanakas  
ūñ<sup>ū</sup>kh Sītā ta push<sup>ū</sup>r<sup>ū</sup>kh Rāma-ṣandras 135.

lüz<sup>ū</sup>n shēch<sup>i</sup> gara khōsh gav āv Dashērath  
korun khādar ta gara gav ṣōra nōshē hēth 136.

Zanakh-rāzas panūñ<sup>ū</sup> ôs<sup>ū</sup>s kōmōrī  
sa push<sup>ū</sup>r<sup>ū</sup>n Lākh<sup>i</sup>manas khōsh gaiy sōrī 137.

z<sup>a</sup>h āsas bāw<sup>a</sup>za push<sup>ē</sup>rēn timan dōn  
Baruth biyē ôs<sup>u</sup> santān tas Shēturgun 138.

gar<sup>a</sup>m bāzār sampon<sup>u</sup> dharm-kā rāj  
manōshy khōsh gaiy kāh chuh-na kaīsi mōhtāj 139.

7. THE RETURN TO AYŌDHYĀ. THE MEETING WITH PARĀṢU-RĀMA.

pakan gay myū<sup>l</sup><sup>u</sup> wati tas Bhār<sup>a</sup>gav-Rām  
kamān phuṭ<sup>a</sup>rith dopun tas, ' kar ṣ<sup>a</sup>h ārām ' 140.

mutśarin ganj push<sup>ē</sup>rin yēli garīban  
sōnas-tal garkh sōpān<sup>i</sup> sōr<sup>i</sup> brōhman 141.

jamāh sōriy sapān<sup>i</sup> arkān-i-dōlath  
timau kūr<sup>ū</sup> sārēv<sup>ū</sup>y rāzas-sūtin kath 142.

mukarar gav pagāh sub<sup>a</sup>has prabātan  
samīth yin Rāma-ṣandras tāj push<sup>ē</sup>ran 143.

## AYŌDHYĀ KĀṆḌA.

8. IN AYŌDHYĀ. KAIKĒYĪ'S TREACHERY.

- Brēhaspath Sūrē Bōd yēli gōs kindras  
tatiy Nārad-rēshiy won<sup>u</sup> Rāma-ṣandras 144.
- ‘mahārājā Narāyēn chukh ṣ<sup>ah</sup>h zāmot<sup>u</sup>  
‘khabar chēy-nā ṣ<sup>ah</sup>h chukh kyāh karani āmot<sup>u</sup>’ 145.
- dopun tas, ‘rōz khōsh wuñ bōz pānay  
‘sapani az rāt-kyut<sup>u</sup> kyāh-tāñ wakānay’ 146.
- yihay shēch<sup>i</sup> yēli Yindrāzas-nishin wōṣ<sup>u</sup>  
ūñ<sup>u</sup>n tām Sarasōtī sūz<sup>u</sup>n tamiy rōṣ<sup>u</sup> 147.
- dopun tas-kun, ‘ṣ<sup>ah</sup>h gāṣh Kīkīyē phir man  
‘tyuthuy yuth<sup>u</sup> Rāma-ṣandras ṣhuni kaḍith wan’ 148.
- tamiy dōha rāza gav Kīkīyē-nish rāth  
dopus tami, ‘daph mē mā monguy ṣē kēh zāth 149.
- ‘mangay kēhṣhāh bōh wuñ-kēn tiy gāṣhēm dyun<sup>u</sup>’  
dopus tām<sup>i</sup> tōra, ‘dyut<sup>u</sup>may wuñ gāṣhēm nyun<sup>u</sup>’ 150.
- athas-kēth wāṣh hēth kor<sup>u</sup>nas bandānay  
‘ṣ<sup>ah</sup>h yōdwai zuv māngakh push<sup>ē</sup>ray bōh pānay 151.
- ‘chuh kyāh chīzāh māngakh ōsith dimay-nā  
‘dapakh yot<sup>u</sup> tot<sup>u</sup> bōh buth<sup>i</sup>-kin<sup>i</sup> sūty yimay-nā 152.
- dapan Kīkī sēṭhāh tas ōs<sup>u</sup> dilkhāh  
dopus tami, ‘Rāma-ṣandrūn<sup>u</sup> rājy chum dāh 153.
- ‘kasam chuy-nā khēmōt<sup>u</sup> gāṣhi wākh pālun<sup>u</sup>  
‘mēth<sup>a</sup>r rachun<sup>u</sup> shēth<sup>a</sup>r gāṣhi mūla gālun<sup>u</sup> 154.
- ‘Baruth gāṣhi rāza āsun<sup>u</sup> Rāma wan-wās’  
dapan, Kīkīyē wuch yēdbār kyāh ās 155.
- tithay būzith wasith pēv rāza bar-khākh  
korun jānas ta jāmas sōr<sup>i</sup>ṣay cākh 156

- wodun wārāh dopun tas, 'kyāh yih won<sup>u</sup>tham  
'jīgar zōlith shikam kētha nāra bor<sup>u</sup>tham 157.
- 'tsē ōs<sup>u</sup>y Rāma-tsandrūn<sup>u</sup> māy wārāh  
'koruth lyuth<sup>u</sup> kyāh wonuth ath kyāh chuh cārāh 158.
- 'yih kām<sup>1</sup> dop<sup>u</sup>nay zinday bartāh ts<sup>a</sup>h zālun  
'mathus amrēth ts<sup>a</sup>h bargan mūla gālun 159.
- 'yih kām<sup>1</sup> dop<sup>u</sup>nay raṭith dis dōn achēn tīr  
'mē chum yiy shāph pānas kyāh tsē takhsīr 160.
- 'amā kartam khēmā sōzan yih wan-wās  
'maray tas-rost<sup>u</sup> bōh wōñ kartam tamyuk<sup>u</sup> pās 161.
- 'yih-kēśhāh chum tih sōruy gav<sup>1</sup> Baratas  
'mē gav akh Rāma-juv chum tiy sēṭhāh bas 162.
- 'wanzānas zuv priñānas wāra-wāray  
'jīgar zōl<sup>u</sup>tham gayēm wōlinj<sup>u</sup> pāray 163.
- 'ma kar yitsh<sup>u</sup> bōz<sup>1</sup> yith-manz kyāh naphāh chuy  
'mē būzuy yuth<sup>u</sup> na wōñ biy kāh ti bōziy ' 164.
- 'ts<sup>a</sup>h nay bōzakh,' dopus tami, 'pān māray  
'nēbar nēray pagāh kath razi khāray ' 165.

## 9. RĀMA'S SUBMISSION.

- Baruth Shētruṅn mātāmāl chih gōmāt<sup>1</sup>  
gayēkh shēch<sup>1</sup> tim ti āsan yūr<sup>1</sup> āmāt<sup>1</sup> 166.
- tithay kath gayē nēbar sīras nañēr gōs  
wadan gav Rāma-juv rāzas paran pyōs 167.
- 'mē dim rukhsath takhtas<sup>2</sup> bēh ts<sup>a</sup>h pānay '  
harani log<sup>u</sup> mōkta osh<sup>u</sup> zan dāna-dānay 168.
- dapan, rāzan wañānas, 'bēh wanday rath '  
dopus tām<sup>1</sup>, 'shāph badalun<sup>u</sup> chum na tākath ' 169.
- grazun<sup>u</sup> hyot<sup>u</sup> Lākh<sup>1</sup>manan kōpyōv ākāsh  
dopun rāzas, 'raṭith rājēs karas nāsh ' 170.

<sup>1</sup> V. l. *dima* for *gar*.<sup>2</sup> V. l. *palangas* for *takhtas*.

- dopus tām<sup>1</sup> Rāma-ṣandran, 'bēh shēmīth rōz  
'wanay wōpadīsh adyātmuk<sup>u</sup> kanau bōz 171.
- 'tīh būzīth Mōg<sup>1</sup> āsiy Shrāwanun<sup>u</sup> tāph  
'tīh būzīth pōñ lagiy sōruy ṣaliy pāph 172.
- 'sōrun wan mana-kin<sup>1</sup> wōth wuñ gāṭshav wan  
'yēṭshāh gānz<sup>a</sup>rāv yiy ṭ<sup>a</sup>h ṭantsal ma sōpan 173.
- 'ṭē yōdwai rāj būgun<sup>u</sup> chuy nēbar nēr  
'gāṭshakh Lankā wuchith rājata-nishē sēr 174.
- 'wuchun Rāwun karan kyāh sōkh ta ānand  
'raṭīth Yēm-rāza thow<sup>u</sup>mot<sup>u</sup> gari karīth band 175.
- 'pagāh kus ḍās kari tas mari kahandi-sūty  
'suh marihē kōna tas-sūty biyē maran kūty 176.
- 'marun<sup>u</sup> maṣh<sup>ē</sup>rōw<sup>u</sup> yēm<sup>1</sup> tas rōw<sup>u</sup> sōruy  
'marun<sup>u</sup> yēm<sup>1</sup> zōn<sup>u</sup> tām<sup>1</sup> zuv rathi khōruy 177.
- 'suh zanmas āv yēm<sup>1</sup> sōr<sup>ū</sup>y duyī trōv<sup>ū</sup>  
'duyī suy trāvi yēs Nārōn<sup>1</sup> wath hōv<sup>ū</sup> 178.
- 'duyī trāvūñ<sup>ū</sup> chēh yiy māyāyē dyun<sup>u</sup> nār  
'mēth<sup>a</sup>r zānun<sup>u</sup> shēth<sup>a</sup>r trāwun<sup>u</sup> ahankār 179.
- 'dōyum<sup>u</sup> Yīshōr panun<sup>u</sup> bab mōj<sup>ū</sup> zānun<sup>u</sup>  
'trēyum<sup>u</sup> gōra-shēbd būzīth gōr suh mānun<sup>u</sup> 180.
- 'chēh ṭūrim<sup>ū</sup> kath yihay ṭhāḍūñ<sup>ū</sup> satūc<sup>ū</sup> wath  
'yih pūñṣim<sup>ū</sup> pān push<sup>ē</sup>rāwun<sup>u</sup> Dayēs path ' 181.

## 10. SĪTĀ DETERMINES TO ACCOMPANY RĀMA.

- ānikh Kīkiyē pūrīth būrza-jāma  
parani log<sup>u</sup> shēhr sōruy Rāma Rāma 182.
- wadan Sītā gayēs phār'yād lāyan  
karīth kīsh gayē paraishān sīna wāyan 183.
- dopun tas, 'bēh ṭ<sup>a</sup>h chēkh bāgūc<sup>ū</sup> yēmb<sup>a</sup>r-zal '  
dopus tami, 'kām<sup>1</sup> bōmbaran kūr<sup>ū</sup> mē grāgal ' 184.

- dopus tám<sup>1</sup>, 'bēh ṭ<sup>ah</sup> chēkh nōzikh gul-andām'  
dopus tami, 'kām<sup>1</sup> korum bar-mandīñēs shām' 185.
- dopus tám<sup>1</sup>, 'bēh ṭē chēy pampōsh-hish<sup>u</sup> tan'  
dopus tami, 'cyāni dūrēra nāra zālan' 186.
- dopus tám<sup>1</sup>, 'bēh ṭ<sup>ah</sup> chēkh rambavūñ<sup>u</sup> ṣōdūsh<sup>u</sup> zūn'  
dopus tami, 'cyāni dūrēra chum chōkas nūn' 187.
- dopus tám<sup>1</sup>, 'bēh ṭ<sup>ah</sup> chēkh-nā tāza gul-zār'  
dopus tami, 'yēth na mōl kēh tath gulas nār' 188.
- dopus tám<sup>1</sup>, 'bēh ṭē chiy atha kōsamāk<sup>1</sup> pan'  
dopus tami, 'cyāni gāṭhanay āch<sup>1</sup> mē lōsan' 189.
- dopus tám<sup>1</sup>, 'bēh ṭ<sup>ah</sup> gāṭh bāgūc<sup>u</sup> bōmbara lāg'  
dopus tami, 'kyā-zi thow<sup>u</sup>tham pēth dilas dāg' 190.
- dopus tám<sup>1</sup>, 'bēh ṭē Kausalyā rachiy jān'  
dopus tami, 'mūñ<sup>u</sup> trāvūñ<sup>u</sup> kar gāṭhiy jān' 191.
- dopus tám<sup>1</sup>, 'gāṭh ṭ<sup>ah</sup> rāzas path jīgar gāl'  
dopus tami, 'cyāni nērana āsi tas kāl' 192.
- dopus tám<sup>1</sup>, 'bēh ṭ<sup>ah</sup> chēkh-nā māh-i-tābān'  
dopus tami tōra, 'pādan-tal dimay jān' 193.
- dopus tám<sup>1</sup>, 'bēh ṭ<sup>ah</sup> chēkh sārēn achēn gāsh'  
dopus tami, 'tāñ ma kar pananēn siran phāsh' 194.
- dopus tám<sup>1</sup>, 'bēh ṭ<sup>ah</sup> gāṭh shēch<sup>1</sup> sōz mālyun<sup>u</sup>'  
dopus tami, 'wāhy, ṭē zōl<sup>u</sup>tham tāpa tālyun<sup>u</sup>' 195.
- dopus tám<sup>1</sup>, 'kar hēkakh ṣōlith saphar zāth'  
dopus tami, 'ṭēy siwā wāṣāh gāṭhēm rāth' 196.
- gōlāban kūr<sup>u</sup>n yūs<sup>u</sup> ōjiz yēmb<sup>a</sup>r-zal  
khaṭith ṭandrama thow<sup>u</sup> tami tārakan-tal 197.
- wanani log<sup>u</sup> Rāma-juv Sītāyē-kun, 'bōz  
'ma wad bas kar woduth wārāh ṭ<sup>ah</sup> khōsh rōz 198.
- 'ma wad wōñ wadana-sūty gōy rāga bērang  
'ma wad wōñ wadana-sūty shīshēs pēwan sang 199.

‘ma wad wōñ wadana-sūty chih trān lōran  
 ‘ma wad wōñ wadana-sūty chuh gāsh sōran ’ 200

## 11. THE DEPARTURE TO THE FOREST.

wolukh tani būrza trōwukh tāsa-makhmal  
 pakan gay trēnaway az-rāh-i-jangal 201.

tiḥ yāñ wuch<sup>u</sup> shēhrakyau lūkau riwan drāy  
 wanani lāg<sup>i</sup>, ‘kyāh-sanā wōñ kati raṭan jāy ’ 202.

dilas-pēṭh dāg hyot<sup>u</sup> wōzalyau gulālāv  
 dopukh, ‘dūrēr akis sātas na ṭālāv ’ 203.

sapān<sup>i</sup> sōriy prazalawān<sup>i</sup> gul awārah  
 phōlan tēli yēli darshun din dubārah 204.

pakan yēli gay kōhas-kun aili hēth rōng  
 badala gav Zīṭh<sup>i</sup>-pōshēs Kārtikuk<sup>u</sup> kōng 205.

sa Kīkī shīna-tshaṭh Mōnjhūri gayē tēz  
 wanas-kun lūj<sup>u</sup> lukan zan Pōh<sup>i</sup>-panas rēz 206.

ṣoṭukh manzila roṭukh yēli wan khoṭukh pān  
 khal<sup>u</sup>kh path phīr<sup>i</sup> sōriy āy nālān 207.

tithay tim gay Daṇḍakh-wan-manz rūṭ<sup>u</sup>kh jāy  
 zanam krēchēr ta karmas kēh na parwāy 208.

## 12. KAUSALYĀ'S LAMENT.

khabar yēli gayē Kusalyāyē suh kot<sup>u</sup> gav  
 wanani lūj<sup>u</sup> zār gōbaras-kun, ṭ<sup>a</sup>h kan thav 209.

(Metre, accentual.)

‘Kusalyāyē-ḥaṇḍi gōbarō  
 ‘karayō gūra-gūra 210.

‘kotū gōham ṭ<sup>a</sup>h mē trōvith  
 ‘kasū hēka hāl bōvith  
 ‘ās<sup>i</sup> kasū maṭi-thōvith  
 ‘karayō gūra-gūra 211.

‘laḡayō pot<sup>u</sup>-ṭhāyē  
 ‘hiy kūr<sup>u</sup>thas bōh zāyē  
 ‘nāras wōṭh bōh lāyē  
 ‘karayō gūra-gūra 212.

‘mē dāpyōv Rāma rāja ‘khōsh gōy na ōra-māji ‘ādanāki sīra-bāji ‘karayō gūra-gūra	213
‘tṣē pūr <sup>1</sup> tham būrza-jāma ‘bōh tṣhāḍath gāma-gāma ‘parayō Rāma Rāma ‘karayō gūra-gūra	214
‘mē kamū shāph ösiy ‘tim kōna kaīsi kōsiy ‘t <sup>ah</sup> gōham wan-wōsiy ‘karayō gūra-gūra	215.
‘lōli-manz lalanāwath ‘jīgaras-manz bōh sāwath ‘wuñē ti nō kaīsi hāwath karayō gūra-gūra	216.
‘nērayō shāma-laṭi ‘mār myōn <sup>u</sup> chuy tṣē maṭi ‘gāshēra lāla-traṭi ‘karayō gūra-gūra	217
‘dūrēr nō bōh tṣālay ‘kasū kūr <sup>u</sup> thas hawālay ‘lōj <sup>u</sup> thas mōha-zālay ‘karayō gūra-gūra	218.
‘achēn-hond <sup>u</sup> gāsh kot <sup>u</sup> gōm ‘sirī-prakāsh kot <sup>u</sup> gōm ‘kēh chēm-na āsh kot <sup>u</sup> gōm ‘karayō gūra-gūra ’	219

wadani log <sup>u</sup> rāza yāñ ahwāl būzun wanani log <sup>u</sup> zōr <sup>i</sup> pananis Yīshōras-kun	220.
wodun wārāh ta jāman kārin pārāy wanani log <sup>u</sup> , ‘kyāh-sanā kati gay awāray ’	221.



- Wasishthan yith wonus, ' kyāh chukh ts<sup>h</sup> sādāy  
' yih wuch Dayē-kār ath yiy ōs<sup>u</sup> wāday 222.
- ' gōbur zanmas tsē-nish āmot<sup>u</sup> Narāyēn  
' war<sup>a</sup>n chuy Shēshēnāguk<sup>u</sup> pāna Lākh<sup>1</sup>man 223.
- ' Baruth Shētruḡn gömāt<sup>1</sup> shēnkha-tsakras  
' chēh Sītā pāna āmüts<sup>ü</sup> būm zanmas 224.
- ' Kashēph chukh pāna, Aditī chēy Kusalyā  
' barun<sup>u</sup> chuy dēn karun<sup>u</sup> chuy zanma-tyāgāh 225.
- ' kor<sup>u</sup>wa taph wārayāh ḡḡ<sup>a</sup>nas hum<sup>u</sup>wa pān  
' wadān ōs<sup>ü</sup> Aditī tōṭhyōs Nārān 226.
- ' yun<sup>u</sup> ōsus pāna tām<sup>1</sup> autār dōrun  
' karith khēy rākhēsan Rāwun chuh mārūn<sup>u</sup> 227.
- ' taway bāpath suh sampon<sup>u</sup> pāna wan-wās  
' hīta Sītāyē-handi Lankāyē kari ḡās ' 228.
- tithay rāzas sapon<sup>u</sup> darham ta barham  
wadan wārāh ta sampon<sup>u</sup> ḡāsh tas kam 229.

## 14. THE STORY OF ŚRĀVAṆA.

- dapan dōha aki path-kun wan gamot<sup>u</sup> ōs<sup>u</sup>  
tatiy böna pāpa-dashi-sūty atha-shēr gōs 230.
- pakan az-dūri tām<sup>1</sup> böna ḡīth<sup>ü</sup> tsḡāyāh  
ḡumān tas yiy sapon<sup>u</sup> kūh-kyāh balāyāh 231.
- tulun tarkash dyutun tas tīr dōrith  
tsḡunūn tām<sup>1</sup> bē-khabar rēsh<sup>1</sup>-zāda mōrith 232.
- wuchun rēsh<sup>1</sup>-bālukhāh akh pōñ<sup>u</sup> sāran  
tamis tami tīra-sūty zakhmī gayēs tan 233.
- wadan won<sup>u</sup>nas, ' wanum wōñ kyāh karan tim  
' panun<sup>u</sup> bab mōj<sup>ü</sup> nābīnā gamāt<sup>1</sup> chim 234.
- ' ts<sup>h</sup> gāth tāñ pāna zan böy gōs dikh trēsh  
' timan ada bāv tas kyāh āv darpēsh ' 235.

- tithay gav rāza pānas-nishē ti nirāsh  
 timan-nishē trēsh hēth gav zan panun<sup>u</sup> gāsh 236.
- lāgis tim shāna sārani. 'tsīr<sup>i</sup> kētha ākh'  
 badal zōnukh ta jīgaras samponukh cākh 237.
- pryutshukh tas, 'chukh ts<sup>a</sup>h kus ās<sup>i</sup> kyāh chih dēshan  
 'achēn-hond<sup>u</sup> gāsh asē kot<sup>u</sup> gav pozuy wan' 238.
- wanun<sup>u</sup> yāmāth timan hyot<sup>u</sup> tām<sup>i</sup> panun<sup>u</sup> pāph  
 wasith pēy dōnaway tas yiy dyutukh shāph 239.
- “gōbāra gōbāray” karan yot<sup>u</sup>-tām galiy pān  
 'tasond<sup>u</sup> darshun wuchun rūz<sup>i</sup>nay tsē armān' 240.
- tithis rāzas badal sampon<sup>u</sup> na tyuth<sup>u</sup> shāph  
 ts<sup>a</sup>h kar vētsār wōñ wātyā karon<sup>u</sup> pāph 241
- wanani log<sup>u</sup> nāla trāwan bāka lāyān  
 'jīgaras dādi-sastis zan shrāka lāyān 242.

## 15. DAŚARATHA'S LAMENT

(Metre Irregular. Based on *Ramal*, - ∪ - - × 4.)

- 'wandayō mañē bōh pādan  
 'śhāḍathō Rāmarādan 243.
- 'Vētsār-nōg<sup>i</sup> wati lāray  
 Nūnarāk<sup>i</sup> nāla prāray 244.
- 'Krēkanadiyē-kun dimay kan  
 'śhāḍathō Rāmarādan 245.
- 'wandayō mañē bōh pādan  
 'śhāḍathō Rāmarādan 246.
- 'achēn-hāndi gāshē myānē  
 'khōsh-yiwawāni nundabānē  
 'kōl<sup>i</sup> rōv<sup>u</sup> mē hiyē-tan  
 'śhāḍathō Rāmarādan 247.
- 'kashē tīr lōy<sup>u</sup>tham mē  
 'lāsh<sup>i</sup> chēm nari-nērē  
 'Ashiphēr<sup>i</sup> zan mē harēm tan  
 'śhāḍathō Rāmarādan 248.

- ' Mahōlishi-kun yimayō  
 ' Haramōkha wān<sup>1</sup> dimayō  
 ' Hamsadwār gāshith raṭay wan  
 ' ṣhāḍathō Rāmarādan 249.
- ' ṣ<sup>a</sup>h rūd<sup>u</sup>ham kath shāyē  
 ' Kōlasara<sup>1</sup> wōṭh bōh lāyē  
 ' Gangabāl<sup>1</sup> yun<sup>u</sup> chuh ādan  
 ' ṣhāḍathō Rāmarādan 250.
- ' wandayō mañē bōh pādan  
 ' ṣhāḍathō Rāmarādan ' 251.
- (Metre, *Haraj*, ∪ - - -, ∪ - - -, ∪ - - -)
- wanani log<sup>u</sup> rāza yāñ ahwāl būzun  
 karani log<sup>u</sup> zōr<sup>1</sup> pananis Yīshōras-kun 252.
- wodun wārāh ta jāman kārin pārāy  
 wanani log<sup>u</sup>, ' kyāh-sanā katī gōs awāray 253.
- wanani log<sup>u</sup> rāza yāñ ahwāl būzun  
 karani log<sup>u</sup> zōr<sup>1</sup> pananis Yīshōras-kun 254.
- wanani log<sup>u</sup>, ' Darmarāzan karma yiy lyūkh<sup>u</sup> '   
 gāyēs say hān<sup>2</sup> Kusalyāyē-nish nyūkh 255.
- dopus tami tōra, ' kūr<sup>u</sup>tham kyāh ṣē nīkī  
 ' yih kēh ōsuy tih push<sup>ē</sup>rōwuth ṣē Kīkī ' 256.
- ' achēn-hond<sup>u</sup> gāsh ōsum Rāma-autār  
 ' kaḍith ṣhun<sup>u</sup>tham ta kyāh wol<sup>u</sup>tham zinday nār ' 257.
- wodun tas-kun, ' ṣ<sup>a</sup>h wantam chum patyum<sup>u</sup> sāth  
 ' tyuthuy buth<sup>u</sup> khoṭ<sup>u</sup>nam yuth<sup>u</sup> bōh ḍēshēn na zāth ' 258.
- parani log<sup>u</sup> ' Rāma Rāma ' sub<sup>a</sup>ha tā shām  
 wodun rātas sūrē khot<sup>u</sup> lobu na ārām 259.
- sapon<sup>u</sup> bē-hōsh takht-ō-tāj trōwun  
 wuḍith gāv pōpiyēn nidarshēn hōwun 260.
- wadan wārāh zi samsārāh riwān ōs<sup>u</sup>  
 ḍapan, Kīkiyē dil bōnā khōshēy bōs<sup>u</sup> 261.

<sup>1</sup> V.l. *Brahmasara*.<sup>2</sup> V.l. *gāyēs hiy hāye Ku* .

## 16. THE RETURN OF BHARATA.

- Baruth Shētruḡn mātāmāl chih gōmāt<sup>i</sup>  
 gayēkh shēch<sup>i</sup> tim ti āsan yūr<sup>i</sup> āmāt<sup>i</sup> 262.
- Baruth Shētruḡn mālīni māḡanōwun  
 jīgar mutsarith timan ahwāl bōwun 263.
- wodun Baratan sēṭhāh ōsus na cāray  
 ‘marith gav mōl<sup>u</sup> kati mēlēm dubāray’ 264.
- dapan, tām<sup>i</sup> mājē-pēṭh wārāh nañēr won<sup>u</sup>  
 kabilay-khōta tas zyādā tatiy won<sup>u</sup> 265.
- karēn dēwānagiye sīnas dyutun cākh  
 sēṭhāh Kīkīyē-pēṭh sampon<sup>u</sup> ḡazabnākh 266.
- wodun wārāh ta Kusalyāyē-nish tsāv  
 wadan won<sup>u</sup>nas, ‘yih kām<sup>i</sup> ṭhun<sup>u</sup> mōsaman wāv 267.
- ‘wanum poz<sup>u</sup> kyāh sapon<sup>u</sup> na-ta wuñ khēmay vēh’  
 dopus tami, ‘ṭāṭhi ḡōbarō brōṭha-kani bēh’ 268.
- dōnawān<sup>i</sup> kala hēth tami lalanōvin  
 jīgar mutsarith timan sūrākh hōvin 269.
- wanun<sup>u</sup> hyot<sup>u</sup>nakh, ‘lasiv tōh<sup>i</sup> ōs<sup>i</sup>nawa āy  
 ‘mē chēm tas Rāma-ṭandranī nish tuhūnz<sup>u</sup> māy 270.
- ‘wuchiv wōñ kyāh tithis rāzas banith āv  
 ‘dyutun zuv zēvi-pēṭh hēth ḡōbara-sond<sup>u</sup> nāv 271.
- ‘khabar chyā Rāma-ṭandran būz<sup>u</sup> yā nay  
 ‘Dandakh-wan-manz chuh tām<sup>i</sup> roṭ<sup>u</sup>mot<sup>u</sup> makānay’ 272.

## 17. BHARATA FOLLOWS RĀMA. THE INTERVIEW.

(Metre, Accentual)

- achiv lāḡ<sup>i</sup> rath haranē  
 Rāma Rāma lāḡ<sup>i</sup> paranē 273.
- shēra-pēṭh tāj trōwukh  
 tani jāma mutsarōwukh  
 Baruth rāza māḡanōwukh  
 Rāma Rāma lāḡ<sup>i</sup> paranē 274.

- ‘ shāpas kēh na yēlāj  
 ‘ Baratō shēri dyuv tāj  
 ‘ mōl<sup>u</sup> gathith mōj<sup>ū</sup> kariy rāj ’  
 Rāma Rāma lāg<sup>i</sup> paranē 275.
- samith āv sōr<sup>u</sup> kabīlay  
 wañāhas zār ta villay  
 ‘ kālas kēh na hīlay ’  
 Rāma Rāma lāg<sup>i</sup> paranē 276.
- Kīkī lūj<sup>ū</sup> wadanē  
 buthis lūj<sup>ū</sup> rab ladanē  
 ‘ brōṭh kyāh gāv mē manē ’  
 Rāma Rāma lāg<sup>i</sup> paranē 277.
- Sumitrā lūj<sup>ū</sup> wadanē  
 zōra lūj<sup>ū</sup> nāla dinē  
 ‘ bōd phēri yiy sapanē ’  
 Rāma Rāma lāg<sup>i</sup> paranē 278.
- Kusalyā āyē nālan  
 ‘ sōmbul korun dōn gulālan ’  
 dopun, ‘ tan nāra zālan ’  
 Rāma Rāma lāg<sup>i</sup> paranē 279.
- Kusalyāyē dop<sup>u</sup> timan dōn  
 ‘ hyor<sup>u</sup> khotū kina woth<sup>u</sup> bōn ’  
 Sumitrāyē dop<sup>u</sup> yih, ‘ phūr<sup>ū</sup> sōn ’  
 Rāma Rāma lāg<sup>i</sup> paranē 280.
- shōr gāv āsmānas  
 būmi-kamph wōth<sup>u</sup> jahānas  
 rāza khot<sup>u</sup> pēth vimānas  
 Rāma Rāma lāg<sup>i</sup> paranē 281.
- tsasith āv sōr<sup>u</sup> ālam  
 Kīkiyē-pēth korukh zam  
 kālas kyāh tamyuk<sup>u</sup> gam  
 Rāma Rāma lāg<sup>i</sup> paranē 282.
- Shēturgun cākh dith drāv  
 bōzana kēh na tas āv  
 wadan, ‘ pēv mōsaman wāv ’  
 Rāma Rāma lāg<sup>i</sup> paranē 283.

- Barath-rāza drāv lāran  
 achiv-kin<sup>1</sup> rath chuh hāran  
 Dandakh-wan wôt<sup>u</sup> tsbāran  
 Rāma Rāma lág<sup>1</sup> paranē 284.
- wuchun yēli sūrē-rūpas  
 grahana-sūty goṭ<sup>u</sup> zan tas  
 kōṭhēn-tāñ woth<sup>u</sup>mot<sup>u</sup> mas  
 Rāma Rāma lág<sup>1</sup> paranē 285
- wuchun yēli māl<sup>1</sup>shē-khānay  
 horun osh<sup>u</sup> dāna-dānay  
 pyēmát<sup>1</sup> zan ās<sup>a</sup>mānay  
 Rāma Rāma lág<sup>1</sup> paranē 286
- Baratan yēli suh vih dyūṭh<sup>u</sup>  
 wasith pēv yāñ pathar byūṭh<sup>u</sup>  
 dyutun pādan tamis myūṭh<sup>u</sup>  
 Rāma Rāma lág<sup>1</sup> paranē 287.
- dopus tām<sup>1</sup> Rāma-zīwan  
 ‘Barata kyāzi chukh ts<sup>ah</sup> riwan  
 ‘kot<sup>u</sup> chukh ts<sup>ah</sup> yōr yiwan ’  
 Rāma Rāma lág<sup>1</sup> paranē 288.
- ‘baban mājē kor<sup>u</sup> mē bēdād  
 ‘wuchum kyāh chuh yih rōdād  
 ‘moṭh<sup>u</sup>sakh kina wuñē chusakh yād ’  
 Rāma Rāma lág<sup>1</sup> paranē 289.
- Baratan hāl won<sup>u</sup>nas  
 wasith pēv zāph on<sup>u</sup>nas  
 dopun, ‘kām<sup>1</sup> korus bē-kas ’  
 Rāma Rāma lág<sup>1</sup> paranē 290.
- ‘dōkh dōd<sup>1</sup> sakth tsōlin  
 ‘pazanāk<sup>1</sup> wākh pōlin  
 ‘dōh yēli nakha wōlin ’  
 Rāma Rāma lág<sup>1</sup> paranē 291.
- babas-pēṭh nāla trōw<sup>u</sup>n  
 dōd<sup>1</sup>lad mandachōwun  
 bōyis tih hāl bōwun  
 Rāma Rāma lág<sup>1</sup> paranē 292.

‘ kus hēki vyād kōsith  
 ‘ yih ôsum suh zinda ôsith  
 ‘ bōh nō wōñ tōr hēkay yith ’  
 Rāma Rāma lāg<sup>i</sup> paranē 293.

‘ Baratō gatsh t<sup>a</sup>h naḡar-kun  
 ‘ Kusalyā yūr<sup>i</sup> sōzun  
 mē nō wōñ tōr chuy yun<sup>u</sup> ’  
 Rāma Rāma lāg<sup>i</sup> paranē 294.

ḡaṭa yēli sūr<sup>ū</sup> phōl<sup>u</sup> ḡāsh  
 sūrēn tī trōw<sup>u</sup> prakāsh  
 Baratas sūr<sup>ū</sup> yinūc<sup>u</sup> āsh  
 Rāma Rāma lāg<sup>i</sup> paranē 295.

achiv lāg<sup>i</sup> rath haranē  
 Rāma Rāma lāg<sup>i</sup> paranē 296.

18. RĀMA CONSOLES KAIKĒYĪ AND BHARATA, AND MAKES OVER HIS SANDALS TO THE LATTER. RĀMA PERFORMS DAŚARATHA'S FUNERAL RITES.

(Metre, *Hazaj*, ∪ — — —, ∪ — — —, ∪ — — .)

ḡayēs Kikī Baruth hēth wān<sup>i</sup>nas zār  
 ‘ t<sup>a</sup>h bakhcum chēs ḡamūts<sup>ū</sup> pāpan ḡiriphtār 297.

‘ khabar kēh chēm na tati bōzana na kēh ām  
 ‘ sapon<sup>u</sup> dil sōkhta bāzāh pōkhta ḡōm khām 298.

‘ dits<sup>ū</sup>m pānay barith ḡardan ba-shēmshēr  
 ‘ dopus pānay zuwas pananis, “ nēbar nēr ” 299.

‘ dapan chēs wōñ, “ zamīnas-tal ḡūtsh<sup>ū</sup>m jāy ”  
 ‘ chēsay pālūn<sup>u</sup> t<sup>a</sup>h kēshāh karta wōpāy ’ 300.

asan won<sup>u</sup>nas, ‘ t<sup>a</sup>h gatsh chēkh myōñ<sup>ū</sup> mātā  
 ‘ kunuy lyukh<sup>u</sup> kyāh t<sup>a</sup>h Kikī kyāh Kusalyā 301.

‘ t<sup>a</sup>h kēh dōkh bār<sup>i</sup>zi na yimi tsalana myānē  
 ‘ Dayēn lyūkh<sup>u</sup>mot<sup>u</sup> mē ôsum karma-lānē 302.

‘ t<sup>a</sup>h yot<sup>u</sup>-tāñ zinda chēkh tot<sup>u</sup>-tāñ mē chēm māy  
 ‘ marith ōs<sup>i</sup>nay tsē Waikunṭhas-andar jāy ’ 303.

18. RĀMA PERFORMS DAŚARATHA'S FUNERAL RITES. 304-311

tasünz <sup>u</sup> lilā sēṭhāh yēli pāna būz <sup>u</sup> n sapon <sup>u</sup> khōsh khōsh karith phīrith sa sūz <sup>u</sup> n	304.
dilāsāh dith Baruth sūzun ba-khānay athas-kēth khrāv hēth sampon <sup>u</sup> rawānay	305.
kūr <sup>u</sup> n yūts <sup>u</sup> kāl tāmāth khrāv rājē rachēn zan zuv panun <sup>u</sup> tām <sup>i</sup> ōra-mājē	306.
dapan, yēli Rāma-juv āwāra sampon <sup>u</sup> wanani log <sup>u</sup> grāwa sārēy Lākh <sup>i</sup> manas-kun	307.
prakh <sup>o</sup> ṭ <sup>u</sup> tās <sup>i</sup> rāza shrādaki dōha yiwān ōs <sup>u</sup> purōhith hēth tamis āpyā diwān ōs <sup>u</sup>	308.
dōhāh akh sōponus dyut <sup>u</sup> nas na darshun khūts <sup>u</sup> s tsakh Darmarāzas kahari sampon <sup>u</sup>	309.
yōdas gav tīr dith Takhakas hyotun jān kūr <sup>u</sup> n tati Darmarāzūñ <sup>u</sup> kōm <sup>u</sup> āsān	310.
tamiy dōha pitrulūkuk <sup>u</sup> sōth <sup>u</sup> gāṇḍith āv pitar ḍīshith kriyā-karmūc <sup>u</sup> thūv <sup>u</sup> n nāv	311.



## ARANYA KAṆḌ.

### 19. THE MEETINGS WITH AHALYĀ, AGASTYA, AND JAṬĀYU. THE EPISODE OF THE CROW.

Ahalyā shāpa-nishē yōsa mōkalōv <sup>ūn</sup> punim <sup>ū</sup> -tsandrama hish <sup>ū</sup> Sītāyē hōv <sup>ūn</sup>	312.
Agasty dyūṭhun tamis-nish byūṭh <sup>u</sup> yūts <sup>ū</sup> kāl pryutshun tas tām <sup>i</sup> wonus sōruy panun <sup>u</sup> hāl	313.
wuchun tāth <sup>i</sup> parbatas-pēṭh jānawārāh dopun Lākh <sup>i</sup> man-juwas, 'ath kyāh chuh cārāh '	314.
tulun tarkash dopun, 'tas yāñ dimas tīr ' tatiy tas jānawāras wāsanā phīr <sup>ū</sup>	315.
ba-zōrī pāna pādan-pēṭh paran pyōs dapan, suy jānawar yāgar-pachin ōs <sup>u</sup>	316.
Jaṭāyū nāv ōsus khōsh tīman āv hyotukh pānas-sūtin kor <sup>u</sup> has sēṭhāh bāv	317.
pakan gay tāñ lobukh akh r <sup>o</sup> t <sup>u</sup> makānāh bahārā tāza dilkash bōs <sup>a</sup> tānāh	318.
biḥith Sītā ba-gulshēn paida gav kāv pakan lāb <sup>i</sup> lāb <sup>i</sup> tamis Sītāyē-nish āv	319.
dyutus tām <sup>i</sup> Rāma-tsandran darbi-hond <sup>u</sup> kām korun sōr <sup>i</sup> ṣay jahānas hāl-i-hairān	320.

### 20. THE REPULSE OF ŚURPAṆAKHĀ.

Danḍakh-wan-manz rūṭ <sup>u</sup> kh ōkh <sup>ū</sup> r <sup>ū</sup> bēhan-jāy dōhāh akh rōṭasāh lāran totuy āy	321.
wuchun yēli Rāma Lakh <sup>i</sup> man biyē sa Sītā wasith pēyē shēra-kin <sup>i</sup> trōv <sup>ūn</sup> tētanā	322.
karith r <sup>o</sup> t <sup>u</sup> vīsh wuchith Sītāyē roṭ <sup>u</sup> gam dopun, 'maṭs <sup>a</sup> rith nimas bartā dimas bram '	323.
dopus tām <sup>i</sup> Rāma-tsandran, 'rach panun <sup>u</sup> dil 'dōyum <sup>u</sup> nēth <sup>a</sup> r karun <sup>u</sup> asē-nish chuh mushkil	324.

- ‘ na-tay gaṭṭh Lākh<sup>1</sup>manas ahwāl bāwus  
 ‘ tagiy yuth<sup>u</sup> tyuth<sup>u</sup> panun<sup>u</sup> lōcēr ṭ<sup>a</sup>h hāwus 325.
- ‘ wariy yōdwai ṭē Lākh<sup>1</sup>man tas chuh āsān  
 ‘ dapiy yōdwai ṭē yēch ada rach panun<sup>u</sup> pān ’ 326.
- tiḥ būzith Lākh<sup>1</sup>manan kor<sup>u</sup> tas namaskār  
 dopun bōyis, ‘ amis kar yiyi mē-sūty wār 327.
- ‘ ṭ<sup>a</sup>h chukh rāzā pariy yōdwai warahan  
 ‘ akhāh chēyēy sa trōvith byākh karahan ’ 328.
- tyuthuy būzith sa rōṭas āyē dar-jōsh  
 dopun Lākh<sup>1</sup>man-juwas, ‘ chukh-nā karan hōsh 329.
- ‘ ma phir gardan dapan chuy zyuth<sup>u</sup> barādar  
 ‘ ṭē yōdwai bēkha-dōlath chēy mē-sūty kar 330.
- ‘ parī chēs kēh na r<sup>a</sup>y rōṭas na chēs pūnz<sup>u</sup>  
 ‘ gānīmath zānta ōy ṭē dāri-kin<sup>i</sup> ūnz<sup>u</sup> ’ 331.
- wōdañē wōṭṭh<sup>u</sup> yāñ hētīn vih-hih<sup>i</sup> hāwān<sup>i</sup>  
 ṭasani lāg<sup>i</sup> tim asani lāg<sup>i</sup> bōy<sup>i</sup>-bārān<sup>i</sup> 332.
- wanani lūj<sup>u</sup> Shūrpaṇakh, ‘ yith kyāh chuh cāray  
 ‘ bōh zōj<sup>u</sup>nas Rāma-ṭandran lōla-nāray ’ 333.
- dopun, ‘ yot<sup>u</sup>-tāñ na Sītā wōñ bōh māran  
 ‘ sa mōrith āsanam yim pata mē lāran<sup>1</sup>  
 ‘ tiḥ chwā poz<sup>u</sup> yim kathan myāñēn thawān kan ’ 334.
- korun vēkṭsār tiy wuch<sup>u</sup> yēli Lākh<sup>1</sup>manan  
 tatiy ṭūṭ<sup>u</sup>nas nast ti dyut<sup>u</sup>nas cākh jāman 335.

## 21. ŚŪRPAṆAKHĀ COMPLAINS TO RĀVAṆA.

- dapan, bōna ōs<sup>u</sup> tas zyuth<sup>u</sup> bōy<sup>u</sup> Rāwun  
 ṭalith gayē tas hyotun ahwāl bāwun 336.
- wonun wati Khar-dēwas lāran yōdas āv  
 wuchun buth<sup>u</sup> Rāma-ṭandrun<sup>u</sup> zan na zāyāv 337.
- wanani lūj<sup>u</sup> Shūrpaṇakh tas Rāwanas yiy  
 ‘ mē nay phār<sup>i</sup>yād bōzakh pāph myōn<sup>i</sup> chiy 338.
- ‘ shōngith ōs<sup>u</sup>s manōshyāh gāl dinē ām  
 ‘ ṭalith āyēs mē dop<sup>u</sup>, “ lāgi Rāwanas pām ” 339.

<sup>1</sup> This line is omitted in most MSS., but is necessary for the sense.

- ‘Kharas bōwum suh tām<sup>1</sup> pôwum ba-yëkh-tîr  
 ‘lūj<sup>u</sup>s kami zāla wōñ kas bāwa yih sîr 340.
- ‘wanan chis nāwa sōriy Rāma-autār  
 ‘wanas-manz yith karān asōran chuh samhār 341.
- ‘mahā-sōndarāh wanay kyāh tas chëh rūpîth  
 ‘sōrga-lūkas-andar Yindran na mā ñith<sup>u</sup>’ 342.

## 22. RĀVAṆA AND MĀRĪCA.

- tiḥ būzith Rāwanas sōpon<sup>u</sup> badal-rang  
 khanani log<sup>u</sup> gang gayēs tath-manz panūñ<sup>u</sup> zang 343.
- wōthith ākōsh<sup>1</sup> gav tshōḍun suh Mōrinj  
 khēmōt<sup>u</sup> yēm<sup>1</sup> Rāma-tsandrūn<sup>u</sup> tîr-i-hōrinj<sup>u</sup> 344.
- wuchun tām<sup>1</sup> ôs<sup>u</sup> hyot<sup>u</sup>mot<sup>u</sup> jēnda bar-tan  
 tiḥ ñishith Rāwanas düz<sup>u</sup> nāra han-han 345.
- wanani log<sup>u</sup> tas, ‘mē wantam kyāh gayōy<sup>1</sup> hāl  
 ‘shikast āyōy<sup>2</sup> tšē kami āphūt<sup>u</sup> woluy nāl 346.
- ‘buḍith kyāh goy<sup>u</sup> kyāh yuth<sup>u</sup> zanm prōwuth  
 ‘tšē kēh ôsuy na Rāwun mandachōwuth’ 347.
- dapus tām<sup>1</sup>, ‘Rāma-tsandrūn<sup>u</sup> tîr yēna ām  
 ‘tatiy-pēṭha lūb prath-cīzuk<sup>u</sup> manas drām’ 348.
- dopus tām<sup>1</sup> Rāwanan, ‘wōñ kyāh chuh tadbîr  
 ‘korus bō-ti Rāma-tsandran sakth dilgîr 349.
- ‘korun yōd wārayāh Khar-dēv mōrun  
 ‘rūt<sup>u</sup>n tām<sup>1</sup> Shūrpanakh tas sīna sōrun 350.
- ‘dōyim<sup>u</sup> sōndarāh chëh tamisaṇ bāgi āmūt<sup>u</sup>  
 ‘khabar chyā pōpiyēs kas āsi zāmūt<sup>u</sup> 351.
- ‘tithis vōrōgiyēs dits<sup>u</sup> titsh<sup>u</sup> parī kām<sup>1</sup>  
 ‘gāṇdith kūñ<sup>u</sup> kōli tawa-nish kōna tshuñ<sup>u</sup> tām<sup>1</sup> 352.
- ‘sarv-i-kad khōsh-yivūñ<sup>u</sup> bāgüc<sup>u</sup> yēmb<sup>a</sup>r-zal  
 ‘kanau būz<sup>u</sup>m amā chēm zan achēn-tal 353.
- ba-jinsan tan wanan yitha chëy achē-pōsh  
 ‘kandēn-pēṭh jāy shūbyā tas tsh<sup>a</sup>h kar hōsh 354.

<sup>1</sup> V.l. *gowuy*.<sup>2</sup> V.l. *ōwuy*.

- ‘ chih kōsam-pōsh-hih<sup>1</sup> tām<sup>1</sup>-sānd<sup>1</sup> atha-khōr  
 ‘ chih tim trëy zān<sup>1</sup> t<sup>ah</sup> gānz<sup>a</sup>rāwukh chih mā t<sup>or</sup> ’ 355.
- dopus tām<sup>1</sup> tōra phīrith, ‘chuy-na mōlum  
 ‘ mē chum mōlūm tēli yēli ōs<sup>u</sup> mōsum 356.
- ‘ gindān dyut<sup>u</sup>nam tyuthuy tīrāh chēh kyāh kath  
 ‘ achiv wuch wuñē zakhman chum pakan rath ’ 357.
- zakh<sup>a</sup>m hōwun pāth<sup>a</sup>ras-pēth pān trōwun  
 wodun wārāh tamis ahwāl bōwun 358.
- ‘ suh āmot<sup>u</sup> āsi wuñ-kēn dar-jawōnī  
 ‘ pazyā barbād diñ<sup>u</sup> yish<sup>u</sup> zindagōnī ’ 359.
- dopus tām<sup>1</sup> Rāwanan phīrith zi, ‘ tadbīr  
 ‘ tagiyēy kēh ma kar yith kāmē takhsīr 360.
- ‘ t<sup>ah</sup> chukh gamkhār zi kartam cāra-sōzī  
 ‘ yitam sūtīn yiman wuñ hēth ba-bōzī 361.
- ‘ t<sup>se</sup> chuy maṭi Rāma-tsandras viḥ suh hāwun<sup>u</sup>  
 ‘ yiyiy lāran tyuthuy gātshi tambalāwun<sup>u</sup> ’ 362.
- dopus tām<sup>1</sup>, ‘ tati yōdwai sās Rāwan  
 ‘ jamā yin kar zi nin Sītā yēti Lākh<sup>1</sup>man 363.
- ‘ t<sup>sh</sup>oruy nāwāh panun<sup>u</sup> mā mandachāwakh  
 ‘ pozuy won<sup>u</sup>may t<sup>ah</sup> rājuth rāwarāwakh ’ 364.
- dopus tām<sup>1</sup> tōra, ‘ wuñ mārath ba-shēmshēr  
 ‘ t<sup>a</sup>kān pakḥ chus bōh gōmot<sup>u</sup> rājē-nish sēr ’ 365.
- wanani Mōrinj log<sup>u</sup>, ‘ yōdwai yih mārēm  
 ‘ narukh būgun<sup>u</sup> dinam rākhēs-prakrēth chēm 366.
- ‘ mē yōdwai Rāma-juv mārēm diyēm kān  
 ‘ paran gātsha “ Rāma Rāma ” athi yiyēm jān ’ 367.
- tiḥ būzith Rāma-nāv mana-kin<sup>1</sup> gayēs rāy  
 dopun, ‘ dēwa Vishnu-bawanas-manz diyēm jāy ’ 368.

- pakan gay war<sup>a</sup>n badalōvith Dandakh-wan  
 wuch<sup>kh</sup> Sītā bihith dīth<sup>kh</sup> ba-gulshēn 369.

- nazar trōv<sup>ū</sup>n wuchun tami jānawārāh  
tilāvūc<sup>ū</sup> tan ba-gardan mōkta-hārāh 370.
- dopun tas Rāma-tsandras-kun, 'ṭ<sup>a</sup>kan nēr  
'khanjara yā tīra mārūn yā ba-shēmshēr' 371.
- tamis ḍīshith sapūñ<sup>ū</sup> kaṭsāh sa bētāb  
sapūñ<sup>ū</sup> yitha nāra-sūtin khām sīmāb 372.
- dapyōv tām<sup>l</sup> Rāma-tsandran Lākh<sup>l</sup>manas-kun,  
'chuh Rākhyos<sup>u</sup> jānawar kūh kyāh chuh ḍēshun<sup>u</sup> 373.
- ṭ<sup>a</sup>h bēh yiti rōch<sup>l</sup> Sītā chēy hawālay  
'bōh yot<sup>u</sup>-tāmāth amis nith pōst wālay' 374.
- ṭolus Mōrinj tas-pata ḡav suh lāran  
kaḍith ḡari nyūn lōḡun kōha-sāran 375.
- ba-tundī tīr lōyith sakth pōwun  
maran-vizi rākhēsan bōna nāla trōv<sup>ū</sup>n 376.
- tamiy kraki-sūty rākhēsan ḡūj<sup>ū</sup> zi bun<sup>l</sup>yād  
dyutun yēli rākhēsan 'Lākh<sup>l</sup>mana' karith nād 377.
- tyuthuy būzith sa Sītā lūj<sup>ū</sup> wadanē  
horun osh<sup>u</sup> nār ḡonḍ<sup>u</sup>nas hiyē-tanē 378.
- dopun tas Lākh<sup>l</sup>manas-kun, 'ḡaṭh ṭ<sup>a</sup>h lārān  
'kariv kath bōy<sup>u</sup>-hyuh<sup>u</sup> bōy<sup>u</sup> chuy ṭhāḍān' 379.
- dopus Lākh<sup>l</sup>man-juwan, 'bēh, chēkh ṭ<sup>a</sup>h mōsum  
'ṭē kar chuy rākhēsan-hond<sup>u</sup> vīh mōlum 380.
- 'dōyum<sup>u</sup> kar Rāma-juv diyi yūt<sup>u</sup> phār<sup>l</sup>yād  
'trēyum<sup>u</sup> kar kaīsī-hond<sup>u</sup> tati jāy-ē-yimdād 381.
- 'chuh ṭūryum<sup>u</sup> rōz bēḡam kyāh chuh talwās  
'zi ṭhun<sup>u</sup>nas pōst wōlith yūr<sup>l</sup> hēth ās' 382.
- dopus tami tōra, 'kath ḡanz<sup>a</sup>rāv mushkil  
'mē zōnum chuy khayāl-i-khām dar-dil 383.
- 'ḡōḍañ yim ōra-bāyēn-hānd<sup>l</sup> chih atwār  
'dōyum<sup>u</sup> āsiy mē ḍīshith dil ḡiriphtār 384.
- 'trēyum<sup>u</sup> trāwun<sup>u</sup> ṭē bōy<sup>u</sup> lās<sup>l</sup>nay Shētrurgun  
'yih ṭūryum<sup>u</sup> cāra kyāh ōsuy suh dushman 385.

- ‘apoz<sup>u</sup> chuy yuth<sup>u</sup> na ami rāyē wāra rāwakh  
‘suh trōvith nāv tām<sup>i</sup>-sond<sup>u</sup> mandachāwakh 386.
- ‘bōh māray pān vēh khēmay tsaliy zāg’  
tih būzith Lākh<sup>i</sup>manan pēṭh hyot<sup>u</sup> dilas dāg 387.
- ṣaṭith jāmay wadan ṣāv jaṅalan-kun  
sapon<sup>u</sup> paidā suh Rāwun jūg<sup>i</sup> lôgun 388.
- angan basmāh malith āḡan-andar ṣāv  
athas-kēth āsa hēth ōhī karān āv 389.
- alakh-krakh lōy<sup>ū</sup>nas lāran nēbar drāy  
dapyōnas, ‘dān dim Rāmas laḡiy āy’ 390.
- dopus tami, ‘gōm wan gūnd<sup>ū</sup>nam dilas rēh’  
dopus tām<sup>i</sup>, ‘wōth ṭ<sup>a</sup>kān Lankāyē-pēṭh bēh’ 391.
- dopus tami, ‘Rāma-ṣandrun<sup>u</sup> buth<sup>u</sup> wuchuth nā’  
dopus tām<sup>i</sup>, ‘khōsh gaṭshakh ḍishith ṣ<sup>a</sup>h Lankā’ 392.
- dopus tami, ‘gaṭsh ṣ<sup>a</sup>h tath Lankāyē dis nār’  
tih būzith Rāwanan tas hōw<sup>u</sup> vēkhsār 393.
- ‘ṣ<sup>a</sup>h chēkh-nā parzanāwān āy<sup>i</sup> gul-andām  
‘gōsōn<sup>u</sup> trāwun<sup>u</sup> mē Rāwun chim dapan nām 394.
- ‘dayā kar wōñ mē-pēṭh trāwun<sup>u</sup> yih sannyās  
‘thaway siwā karani hūras shurāh sās’ 395.
- yih kath būzith tamis Sītāyē gav gash  
wanan, zan Rāwanas thōwukh karith khash 396.
- gōlābas sōsanuk<sup>u</sup> hyuh<sup>u</sup> rang tatiy gav  
halab-ōyīna-hyuh<sup>u</sup> man tas kañē-pēṭh pēv 397.
- chapith Yindrāza gav hēth amrētūc<sup>ū</sup> trēsh  
Garuḍa-sandi bīma sarpau darbi dyut<sup>u</sup> phēsh 398.
- ṣōdūsh<sup>ū</sup> ṣandrama Kītan kor<sup>u</sup> awāray  
wasith ākāshē pēy sōriy sitāray 399.
- taway ṣandrama Kītan roṭ<sup>u</sup> punim<sup>ū</sup> dōh  
wuchun yēli sūrē woth<sup>u</sup>mot<sup>u</sup> az-sar-ē-kōh 400.
- na-tay bōna ḍyūṭh<sup>u</sup> sūrēn ‘yiy gaṭshēm jān’  
dyutun ṣandrama mōkalōwun panun<sup>u</sup> pān 401.

wūṭṣ <sup>h</sup> s yēli kāla-gaṭa nētran aṇuw <sup>u</sup> pyōs tuj <sup>u</sup> n kēshau raṭith ākōsh <sup>i</sup> hēth gōs	402.
ṭalan gav tyūt <sup>u</sup> wāwas wath kūr <sup>u</sup> n tang wanan, ākāsh sampon <sup>u</sup> sōsanuk <sup>u</sup> rang	403.
tithay wōth <sup>u</sup> shōr wanakēn jānawāran samith tim āy sōriy pān māran	404.

24. THE BATTLE WITH JAṬĀYU. RĀVANA BRINGS SĪTĀ TO THE GARDEN IN  
LANKĀ.

khavar būzith Jaṭāyū gav khabardār kaphas phuṭ <sup>o</sup> run ta lāran gav ba-yēkh-bār	405.
punim <sup>u</sup> ṭandras wuchun yēli hēth gaṭshan Kīth dopus tām <sup>i</sup> , ‘ōy mrath pāpuk <sup>u</sup> gowuy hīth ’	406.
diṭ <sup>u</sup> n krakh tas, ‘wōthuy kyāh yuth <sup>u</sup> andakār ‘kawau-bāpath gāras pananis dyututh nār	407.
‘kūr <sup>u</sup> th āwāra kami-bāpath parī-zāth ‘rumāh kar sab <sup>a</sup> r labanāwath mukāphāth ’	408.
kamī kēh kūr <sup>u</sup> na tām <sup>i</sup> tati zōr hōvin parau-sūtin paṭh <sup>a</sup> r-pēth wātanōvin	409.
ṭaṭān ôsukh raṭān ôsukh panjan-tal kalan dahan narēn wuhan kunuy ṭhal	410.
kūḍ <sup>u</sup> n shēmshēr ṭūri lōy <sup>u</sup> n sa tas-kun ṭāṭin tas par sēṭhāh lācār suh sampon <sup>u</sup>	411.
ūñ <sup>u</sup> n saktī tamis Sītāyē won <sup>u</sup> hāl ‘amis jānāwaras kētha-pōṭh <sup>i</sup> chus Kāl ’	412.
dopus tami, ‘rath mathith pal dis ṭ <sup>a</sup> h dōrith ‘yih pal ṭhuni nēngalith zāniy na lōrith	413.
‘patav yēli Rāma-ṭandras bāvi ahwāl ‘wanith wōbarāvi ada buth <sup>u</sup> hōv <sup>i</sup> nas Kāl ’	414.
diwān ôsus barith pal nēngalān ôs <sup>u</sup> gōbith yēli pēv suh tas ākōsh <sup>i</sup> hēth gōs	415.
niyēn yēli shēhr-i-Lankā wātanōv <sup>u</sup> n khaṭith ṭōñ <sup>u</sup> n raṭith dar-bāg sa thōv <sup>u</sup> n	416.
dyutun phār <sup>i</sup> yād tēli yēli sakth tyuth <sup>u</sup> ās tuj <sup>u</sup> n gāshēs gaṭa ākāshēs buñul <sup>u</sup> ās	417.

25. SEARCH FOR SĪTĀ AND MEETING WITH JAṬĀYU. 418–432

- wanani lūj<sup>ū</sup>, ‘sūrē gōtsara kath garas gōm  
‘karith zīwas ti zanmas wakri chum Bhōm’ 418
- Shēnaishcar Mīni ashtum<sup>u</sup> jāyē tas byūth<sup>u</sup>  
kaḍun<sup>u</sup> sankath tamis chuy dēn borun<sup>u</sup> krūth<sup>u</sup>’ 419.
- tamis Sītāyē yēli wulkā dashā āyēs  
sapūñ<sup>u</sup> āwāra tsūr<sup>u</sup>y lōn<sup>1</sup>-nyāyēs 420.
- Shōkhur tas lōn<sup>1</sup>-tsakruk<sup>u</sup> khōw<sup>ā</sup>r<sup>1</sup>-kin<sup>1</sup> byūth<sup>u</sup>  
gathith pardish tami krēchēr sēthāh ḍyūth<sup>u</sup> 421.
- dapan, yēli Rāwanan gīl rūṭ<sup>ū</sup> sa zālay  
ūñ<sup>u</sup>n Mandōdarī kūr<sup>u</sup>nas hawālay 422.
- dopun tas-kun, ‘rachūñ<sup>u</sup> tsēy shēn rētan chēy  
‘karus sīwā ts<sup>ā</sup>h yot<sup>u</sup>-tāmāth gathēs lay’ 423.
- yih ōs<sup>ū</sup>y say tamis-nishē ōs<sup>ū</sup> zāmūts<sup>u</sup>  
wañāhas, ‘Rāwanas mārani āmūts<sup>u</sup>’ 424.
- ‘lasiyēy yih vēwāh karīth sōpani wan-wās  
‘lasiyēy tōra yith Lankāyē kari dās’ 425.
- tih būzith tami zalas manz-bāg trōv<sup>ū</sup>n  
lūb<sup>u</sup>n yēli biyē dubāray parzanōv<sup>u</sup>n 426.
- pryutshun ada tas, ‘ts<sup>ā</sup>h kām<sup>1</sup> dōda-dām cyōv<sup>ū</sup>kh  
‘rūch<sup>ū</sup>kh kām<sup>1</sup> zuv dyutuy yēli māji trōv<sup>ū</sup>kh’ 427.
- dopus tami, ‘chēs Zanakh-rāzas bōh zāmūts<sup>u</sup>  
‘chuh pozuy chēs bōh yīpis-sūty āmūts<sup>u</sup>’ 428.
- dopukh yēli sīr sōruy pānawōñī  
karani lūj<sup>ū</sup> ada wuch<sup>1</sup> wuch<sup>1</sup> lēla ta wōñī 429.
- wadan Mandōdarī, ‘wōlinjē chōkh chum  
‘wanun chuy byon<sup>u</sup> wanun<sup>u</sup> lāyēkh mē kar chum.’ 430.
- pagāh yēli sūrē khot<sup>u</sup> tas zūn pēyē yād  
athas-kēth hēth wōdañē wōth<sup>u</sup> tēga phōlād 431.

25. THE SEARCH FOR SĪTĀ AND THE MEETING WITH JAṬĀYU.

- garaz yēli Rāma-juv<sup>1</sup> Lākh<sup>1</sup>man yiwān ḍyūth<sup>u</sup>  
dopun, ‘kyāh-tāñ sapon<sup>u</sup>’, ḍokh<sup>u</sup> dith pathar byūth<sup>u</sup> 432.



- wuchani log<sup>u</sup> dūri tām<sup>i</sup> Mōrinj gōlun  
sēṭhāh sakhti karith tas pōst wōlun 433.
- tulān aki tarapha yāñ ōsus ba-khanjar  
gatshan biyē tarapha tas ōsus barābar 434.
- dopus tām<sup>i</sup> rākhēsan, 'okuy karum phand  
' zamīnas-sūty kijēv-sūtin karum band ' 435.
- dyutun tas shāph, 'gath guh<sup>i</sup>-ryūnz<sup>u</sup> sōpan  
' wonuth suli kōna', tāmāth wōt<sup>u</sup> Lākh<sup>i</sup>man 436.
- dapan, Lākh<sup>i</sup>man-juwan yēli hāl bōwun  
dapan chus, 'phal yēch āwāra sōpon<sup>u</sup>' 437.
- pakan gay gul riwan ḍīṭhikh diwan nād  
grahon<sup>u</sup> gav tsandramas hēth dād-i-bēdād 438.
- wadan gay wān<sup>i</sup> diwan kōhan ta bālan  
priṭshan gārān gay sub<sup>a</sup>hakēñ<sup>y</sup> sitāran 439.
- pakan nētrau chakan rath pān māran  
sa gōmūt<sup>u</sup> dāg thōvith dōn gulālan 440.
- wuchukh dyūṭhukh Jaṭāyū sakth gamnākh  
pēmōt<sup>u</sup> bar-khāk-i-gam jāman kārīkh cākh 441.
- wūñ<sup>u</sup>n shēch<sup>i</sup> Rāwanūñ<sup>u</sup> sōr<sup>y</sup> timan-kun  
wanīth wōborun zan<sup>a</sup>m tas mōkth sōpon<sup>u</sup> 442.
- dyutukh tas dāh matshan-pēṭh mōkth sōpon<sup>u</sup>  
pakan gay böy<sup>i</sup>-bārān<sup>i</sup> tim kōhan-kun 443.

## KIṢKINDHYA KAṆḌA.

### 26. THE MEETING WITH HANUMAT AND SUGRĪVA. THE DEATH OF BĀLI.

- karith gay cākh jāman khākh bar-sar  
wuchukh tathiy kōhas-pēth ōs<sup>1</sup> wādar 444.
- timau yēli wuch<sup>1</sup> tulukh yūts<sup>u</sup> nāla phār<sup>1</sup>yād  
dopukh, 'yim dēv chyā kina ādamī-zād 445.
- 'kamānāh hēth nakhas-pēth yim chih lārān  
'yiman kyāh rōw<sup>u</sup>mot<sup>u</sup> yim kyāh chih tshāḍān ' 446.
- Hanūmānan dopukh, 'kas kyāh chuh mōlum  
'chih sāhēzbāda jōrāh lūk<sup>1</sup> mōsum 447.
- 'bōh chus zānan chih yim bārān<sup>1</sup> balāvīr  
'zamīnas-sūty suwān ākāsh chih az-tīr 448.
- 'samandar tīra-sūty zan gāsa zālān  
'pēwan yim athi dushman tas chih gālān ' 449.
- dopukh, 'prīshahōkh gāshith yim yōr kot<sup>u</sup> āy  
mēth<sup>a</sup>r chyā kina shēth<sup>a</sup>r kina yōd karani āy ' 450.
- pakan gav pāna Halmot<sup>u</sup> hāl būzun  
sēthāh khōsh gav biyēn paigām sūzun 451.
- onun Suḡrīv pādan-pēth paran pyōs  
dapan, Suḡrīv wāḍaran pād<sup>a</sup>shēh ōs<sup>u</sup> 452.
- kūr<sup>u</sup>kh shōdī diluk<sup>u</sup> gam gōsa trōwukh  
akis āk<sup>1</sup> pānavūn<sup>u</sup> ahwāl bōwukh 453.
- dopus yēli Rāma-tsandran hāl-i-Sītā  
wasith pēv bar-zamīn Suḡrīv az-pā 454.
- wonun tas-kun, 'tē chuy bēgāna dushman  
'mē chum dushman sapon<sup>u</sup>mot<sup>u</sup> bōy<sup>u</sup> thav kan ' 455.
- dapan Suḡrīv, 'chum zyūth<sup>u</sup> bōy<sup>u</sup> Wōlī  
'suh gari āsan bōh phēran bōl<sup>1</sup> bōlī 456.

- ‘ Māyōvī nôm<sup>u</sup> rākhyusāh ôs<sup>u</sup> yüt<sup>ü</sup> kūr<sup>u</sup>  
‘ nazari-sūtin karān ôs<sup>u</sup> parbatan sūr 457.
- ‘ nabüc<sup>ü</sup> traṭh zan zamīnas-pēṭh pēwān ôs<sup>u</sup>  
‘ pēwan yim athi dushman tim khēwān ôs<sup>u</sup> 458.
- ‘ khēyēn yēli wārayāh badrāh suh sōpon<sup>u</sup>  
‘ karani log<sup>u</sup> āz<sup>a</sup>mōyish wādarān-kun 459.
- ‘ ūñ<sup>u</sup>n tsakh Wōliyēs, “ rākhyus bōh mārān ”  
‘ gayēs yēkh-bār ās<sup>i</sup> bārān<sup>i</sup> z<sup>a</sup>h lāran 460.
- ‘ suh gav kamzōr tsol<sup>u</sup> gāras-andar tsāv  
‘ tyuthuy lāryōs Wōlī path korun wāv 461.
- ‘ galis-pēṭh gārakis byūṭhus bōh pānay  
‘ wāḥ<sup>ā</sup>r<sup>i</sup> tati rath wuchum nēran nishānay 462.
- ‘ sēṭhāh yēli rath wuchum sōpon<sup>u</sup> namūdār  
‘ gumān yiy gōm, “ Wōlī mūd<sup>u</sup> dar-gār ” 463.
- ‘ sapon<sup>u</sup> mushkyul<sup>u</sup> dopum, “ kath chēh-na āsān ”  
‘ tulum parbuth dyutum tamikis galis ṭhān 464.
- ‘ wadan phār<sup>i</sup>yād lāyan, “ wāhy Wōlī ”  
‘ korum sārēn<sup>i</sup> wazīran hāl hōlī 465.
- ‘ wadan tim pānz<sup>i</sup> ta wādar ôs<sup>i</sup> yēkh-jāh  
‘ trēyum<sup>u</sup> wār<sup>i</sup>hyāh sapon<sup>u</sup> tām gav suh paidāh 466.
- ‘ dopun, “ mōrum suh yēli gāras-andar tsāv  
‘ “ dyutum tas ṭhāna dōn wār<sup>i</sup>hēn nēbar drāv 467.
- ‘ “ nēbar nērahō kawa thow<sup>u</sup>nam mē ṭhānay  
‘ “ nēbar nīrith karan wōñ tāna-tānay ” 468.
- ‘ yih wōbarōwun wanith gar-bāra hēth gōm  
‘ panūñ<sup>ü</sup> ôsith gayēm paradēn-sūtin kōm<sup>ü</sup> 469.
- ‘ yih kēḥ ôsum tih pānas nyūn yēkh-bār  
‘ logum lārani ta mārani tsōñ<sup>ü</sup>nam lār 470.
- ‘ khotus yith parbatas-pēṭh chēs-na kāh bāth  
‘ ṭhēnēs tēli kala yōdwai wātī yut<sup>u</sup> zāth 471.

- ‘ dapan, path-kun Döndöbh dēv mūsh<sup>u</sup> mōrun  
‘ tasond<sup>u</sup> rath rūd-hyuh<sup>u</sup> prath jāyē hōrun 472.
- ‘ Matang rēsh<sup>i</sup> rath wuchith dop<sup>u</sup>, ‘ kām<sup>i</sup> yih kor<sup>u</sup> pāph ’  
‘ sēṭhāh tsakh khūs<sup>u</sup> tamis ada yiy dyutun shāph 473.
- ‘ laḡan yith parbatas-pēṭh yāñ tasand<sup>i</sup> pād  
‘ diyēs tēli Wōliyēs Yēm-rāza yith nād 474.
- ‘ taway asē ōs<sup>u</sup> kür<sup>u</sup>mūs<sup>u</sup> yiti bēhan-jāy  
‘ ts<sup>h</sup> kar wōpāy pādan-tal chapani āy ’ 475.
- dopus tām<sup>i</sup> Rāma-tsandran, ‘ ḡatsh ts<sup>h</sup> dis nād  
‘ kariv tōh<sup>i</sup> yōd yimay bōh kara yimdād ’ 476.
- dopus Suḡrīv<sup>i</sup>, ‘ ḡōḍa hāwum panun<sup>u</sup> zōr ’  
wuchun kranz Döndöbhun<sup>u</sup> tām<sup>i</sup> lôḡ<sup>u</sup> tath khōr 477.
- ong<sup>u</sup>ji-sūtīn korun tath tām<sup>i</sup> yishāray  
ḡatshith pēv dūr tath ḡay pāra-pāray 478.
- wañōnas, ‘ yēli suh Wōlī zōr hāwān  
‘ akiy atha-sūty sath kul<sup>i</sup> alarāwān ’ 479.
- kamān tuj<sup>u</sup> Rāma-tsandran zōr hōwun  
ḡilūñ<sup>u</sup>-sūtīn suh parboth<sup>u</sup> dūr trōwun 480.
- tih ḡishith khōsh sapon<sup>u</sup> Suḡrīv dīl-tang  
dopun bōyis, ‘ nēbar-kun nēr kar jang ’ 481.
- tithay būzith suh Wōlī drāv lārān  
achiv-kin<sup>i</sup> nāra-wuzamal ōs<sup>u</sup> hārān 482.
- kalas dyut<sup>u</sup>nas akhāh bē-khōd wasith pēv  
khomun butarōts<sup>u</sup>-pēṭh āyēs phaṭith zēv 483.
- suh ḡav phīrith sōkhas ōsus-na parwāy  
wōthith tas Rāma-tsandras-sūty korun nyāy 484.
- ‘ mē kar ōs<sup>u</sup>m khabar chukh yūt<sup>u</sup> kamzōr  
‘ mē shānan-pēṭh loduth biyē trōw<sup>u</sup>mot<sup>u</sup> bōr 485.
- ‘ apoz<sup>u</sup> won<sup>u</sup>tham apazis kan mē thōwum  
‘ shōngith dushman dubāray wuzanōwun 486.

- ‘ṭ<sup>h</sup> sāhēb-zāda ôsukh nāz-parward  
‘taway dar-wakt-i-mardī drākh nāmard’ 487.
- asan won<sup>u</sup>nas, ‘mē nō zōñ<sup>u</sup>m taphāwath  
‘ṭē-sūty tas Wōliyəś laḡi tīt<sup>u</sup> phursath’ 488.
- tuj<sup>u</sup>n akh pōshē-mālāh ṭhuñ<sup>u</sup>nas nōl<sup>i</sup>  
ṭ<sup>a</sup>kan sūzun dubāray, ‘yikh-na wōñ khōl<sup>i</sup>’ 489.
- dapan Sugrīv, ‘zōraki tīra mōrēm  
‘ḡatshas yēli wōñ suh mā ada zinda chōrēm’ 490.
- dilāsāh dith suh ḡav biyē lōy<sup>u</sup>nas nād  
tih būzith drāv Wōlī dyutun phār<sup>i</sup>yād 491.
- dapan, Tārāyē won<sup>u</sup>nas, ‘āy<sup>i</sup> pahalwān  
‘ma ḡatsh wuñ-kēn bōh khōṭsan chēs hēyiy jān 492.
- ‘khabar chyā Rāma-juv mā āsi zāmot<sup>u</sup>  
‘ṭē āsiy pōpiyēs mārani āmot<sup>u</sup> 493.
- ‘ḡulēn ḡand raz paran pēs ḡatsh wanus zār  
‘wanus, “bakhcum mē āmot<sup>u</sup> chukh ṭ<sup>h</sup> autār” 494.
- ‘Angod<sup>u</sup> chuy ḡāsh cashman-hond<sup>u</sup> suh sōzun  
‘ḡōnāh bakhciy shēran sōpan tamis-kun 495.
- ‘ṭ<sup>h</sup> nay bōzakh suh nay sōzahan khaṭith rōz  
‘ḡatshiyēy zuv panun<sup>u</sup> won<sup>u</sup>may ṭ<sup>h</sup> poz<sup>u</sup> bōz’ 496.
- tyūtuy būzith sapon<sup>u</sup> Wōlī ḡazaph-nākh  
ba-tundī drāv jāman tām<sup>i</sup> dyutun cākh 497.
- ṭalani Sugrīv log<sup>u</sup> yēli ḡōs suh lāran  
roṭun zōḡith dopun, ‘yāmāth bōh mārān’ 498.
- wuchun ākāsh-hyuh<sup>u</sup> ḡanz<sup>u</sup>run panun<sup>u</sup> pān  
dyutun tāñ Rāma-ṭandran zōra tyuth<sup>u</sup> kān 499.
- wasith pēv parbatas-tal sōrma tas ḡav  
wanani log<sup>u</sup> Rāma-autāras, ‘ṭ<sup>h</sup> kan thav 500.
- ‘rochuth nāmard kētha mōruth dilāwār  
‘ṭ<sup>h</sup> pōpī chukh wanan chiy “Rāma-autār” 501.

‘dyututh tīrāh khaṭīth rūduy na yinsāph  
‘mē pāph ôsum-na kawa pānas hyotuth pāph’ 502.

dopus tām<sup>i</sup> Rāma-ṭandran, ‘lōy<sup>u</sup>may kân  
‘taway böyis niyēth āshēñ tih chwā jān 503.

‘koruth aparād yuth<sup>u</sup> tyuth<sup>u</sup> kāñ karyā zāth  
‘karan yōdwai wasith pēyi nab ta būtarāth’ 504.

tithay būzith Angod<sup>u</sup> sūzun gāṇḍīth gul<sup>i</sup>  
‘yih rāch<sup>i</sup>zēn wuñ mē pāpāk<sup>i</sup> phal panān<sup>i</sup> tul<sup>i</sup>, 505.

dopun böyis, ‘ṭ<sup>a</sup>h gari rāch<sup>i</sup>zēn paran-tal  
‘mē kor<sup>u</sup> yuth<sup>u</sup> tyuth<sup>u</sup> mē wōñ ḍyūṭhum tamyuk<sup>u</sup> phal 506.

wanith wōborun sapon<sup>u</sup> dēha-nishē wōdōsī  
gāṇḍīth nār tas sapon<sup>u</sup> tāñ sōrgawōsī 507.

wuchukh nēsh<sup>i</sup>tur khabar angāh nāgar gay  
sapon<sup>u</sup> Suḡrīv shāh tōṭhyōs panun<sup>u</sup> day 508.

chuh sath yiy yād rūz<sup>ūs</sup> böy<sup>i</sup>-sünz<sup>ū</sup> kath  
onun Angod<sup>u</sup> tamis push<sup>ēr</sup>ūn wazārath 509.

dapan, tas böna böy<sup>i</sup>-sānd<sup>i</sup> shur<sup>i</sup> gayēs ṭōṭh<sup>i</sup>  
rūch<sup>ūn</sup> tām<sup>i</sup> böy<sup>i</sup>-kākañ mājē-hānd<sup>i</sup> pōṭh<sup>i</sup> 510.

onun Halmot<sup>u</sup> dits<sup>ūn</sup> tas pēshkōrī  
(balāvīras laḡas pādan bōh pōrī) 511.

ṭshuñ<sup>ū</sup>kh Zāmōwanas trāṭ<sup>i</sup>-māl nōlī  
kūr<sup>ū</sup>kh tas maṭi mulkūc<sup>ū</sup> kuṭawōlī 512.

## SUNDARA KĀNDA.

27 THE DISPATCH OF THE SPIES. HANUMAT'S LEAP. HE REACHES LAŊKĀ.

dapyōnakh lōla-kin<sup>1</sup>, 'shīshēn phiriv may  
'aniv paigām Sītā kōr-kun gay 513.

'niyiv lashkar sūtin yēṭhi-kin<sup>1</sup> diyiv ṭhōh  
'ṭhandiv samsār sōruy rāth tay dōh' 514.

asan tim drāy ṭhāḍith āy dīshēn  
wuchukh yith manōshē-lūkan sōr<sup>u</sup> han-han 515.

dachyun<sup>u</sup> khōwor<sup>u</sup> wuchukh sōruy pachyum<sup>u</sup> pūr<sup>u</sup>  
ṭhonḍukh pātāl gāṭh<sup>1</sup>nakh cēshm-i-bad dūr 516.

patav-lākan timau bōna akh gōphāh ḍiṭh<sup>u</sup>  
wuch<sup>u</sup>kh sūñ<sup>u</sup> nila-kūñ<sup>u</sup> gōmūṭ<sup>u</sup> sēṭhāh krūṭh<sup>u</sup> 517.

atsith tath akh akis-kun thaph karān ōs<sup>1</sup>  
pēwan buth<sup>1</sup>-kin<sup>1</sup> wasith tim zan marān ōs<sup>1</sup> 518.

wuchukh bāgāh gupith sōrgūc<sup>u</sup> zamīnāh  
palangas-pēṭh bihith akh nāz<sup>a</sup>nīnāh 519.

sarv-i-kad kōmathāh āshōb-i-ālam  
pariyāh prazalavūñ<sup>u</sup> rūpas na kēh kam 520.

karān ōs<sup>u</sup> taph shēran gōmūṭ<sup>u</sup> Dayēs-kun  
gamūṭ<sup>u</sup> r<sup>u</sup>ṭ<sup>u</sup> wāsanā milith payēs-kun 521.

dopukh tas, 'rōv<sup>u</sup> Sītā Rāma-ṭsandras'  
dopukh tami, 'āch<sup>1</sup> waṭiv wōtiv makānas' 522.

wacēkh yāñ cēshma mutsarāvēkh wuchukh rang  
kōhistānuk<sup>u</sup> makānāh akh sēṭhāh tang 523.

wōdōsī gay wuchukh akh tang jāyāh  
mūṭh<sup>u</sup>kh Sītā wōdañē ḍiṭh<sup>u</sup>kh balāyāh 524.

suh yūṭ<sup>u</sup> bōch<sup>u</sup> ōs<sup>u</sup> tih ḍishith nagma tām<sup>i</sup> lôg<sup>u</sup>  
dopun, 'az Yīshōran kor<sup>u</sup>nam yutuy bōg<sup>u</sup>' 525.

- Angud tāmāth wanani log<sup>u</sup> Halmatas-kun,  
 ‘Hanūmānō yuthuy ōsuy Jaṭāyun’ 526.
- tithay būzith suh jānāwar wasith pēv  
 wanani log<sup>u</sup>, ‘pāra kār<sup>l</sup>wam wāra wān<sup>t</sup>av’ 527.
- timau dop<sup>u</sup>has, ‘suh kyāh wātiy pozuy wan’  
 dopukh tām<sup>i</sup>, ‘būz<sup>t</sup>av tōh<sup>i</sup> thōv<sup>t</sup>av kan 528.
- ‘achēn-hond<sup>u</sup> gāsh zan ōsum lōkoṭ<sup>u</sup> bōy<sup>u</sup>  
 ‘tsolum trōvith mē tām<sup>i</sup> wōlinjē chōkh lōy<sup>u</sup>’ 529.
- ‘z<sup>h</sup>h bārān<sup>i</sup> ōs<sup>i</sup> zōrāwar pahalwān  
 ‘zēhan gayē ās<sup>i</sup> karav sūrēs sūtin mān 530.
- ‘ahankāran tulith niy kor<sup>u</sup> pakhan wāsh  
 ‘tyuthuy tuj<sup>u</sup> zōra wuph yuth<sup>u</sup> wōt<sup>i</sup> ākāsh 531.
- ‘tulun tāpas tatsar sūrēs zi tsakh āyē  
 ‘dazani lāg<sup>i</sup> par tamis rūd<sup>u</sup>sas bōh tshāyē 532.
- ‘dādis par tāpa-sūty rūdus na kēh hōsh  
 ‘zalas kina āgna-jōshēs log<sup>u</sup> suh pampōsh 533.
- ‘mē ōsum mōl<sup>i</sup> kor<sup>u</sup>mot<sup>u</sup> nāv Sampāth  
 ‘Jaṭāyun tas, dapan, mēlēm na wōñ zāth 534.
- ‘tsōdāh shēth waīsi gay yēna yuth<sup>u</sup> mē sampon<sup>u</sup>  
 ‘wuchān āsam mē lōsan cēshma tas-kun 535.
- ‘wuchan yēth-kun bōh chus tath-kun pēwan tāph  
 ‘bihith chēm tōn hatan kruhan nazar sāph’ 536.
- Hanūmānan wānis tas bōy<sup>i</sup>-sānd<sup>i</sup> kār  
 sēthāh tōthyōv tamis-pēth Rāma-autār 537.
- wonun yāmāth tamis tāñēth wadun<sup>u</sup> ās  
 dopun, ‘kari-nā mē-pēth tas bōy<sup>i</sup>-sond<sup>u</sup> pās’ 538.
- parani log<sup>u</sup> ‘Rāma Rāma’ nāv būzun  
 wodun yūs<sup>u</sup> lōla-sūtin mōkth sōpon<sup>u</sup> 539.
- tithay pryuth<sup>u</sup>has timau Sītā wuch<sup>u</sup>th-nā  
 dopukh tām<sup>i</sup>, ‘chēwa bihith dar-bāg-i-Lankā’ 540.



- lobun Rāma-juv hrēdayē gav mōkth pānay  
tamis Sitāyē-hond<sup>u</sup> won<sup>u</sup>nakh nishānay 541.
- borukh ānand wādar tim sōkhas bīṭh<sup>i</sup>  
wuch<sup>ū</sup>kh Lankā sōnūc<sup>ū</sup> prawa bōna timau dīṭh<sup>i</sup> 542.
- ‘zalas-manz zan punim<sup>ū</sup> tsandrama chēh kyāh kath  
‘amā tot<sup>u</sup> wātanuk<sup>u</sup> mā kaīsi tākath ’ 543.
- korukh tadbīr, ‘kati-kin<sup>i</sup> ath labav tār  
‘chuh dār<sup>i</sup>yāwāh tarun<sup>u</sup> wuch Dayē-sond<sup>u</sup> kār ’ 544.
- parandan par phuṭikh dīshith marān ōs<sup>i</sup>  
kathā chē-na kēh shurāh hath kruh tarān<sup>i</sup> ōs<sup>i</sup> 545.
- salāh tshādan karan thūc<sup>u</sup> tāt<sup>i</sup> timan wāh  
ak<sup>a</sup>li-kin<sup>i</sup> tim zalas mārani lāg<sup>i</sup> thāh 546.
- wanani log<sup>u</sup> akh, ‘dahan kruhan mē tākath ’  
dapan byākhāh, ‘tr<sup>a</sup>han tāñēth chēh kyāh kath ’ 547.
- dapan byākhāh, ‘bōh namath kruh nimas tshāl ’  
dopukh Zāmōwanan, ‘vrēdd chus mē chum kāl 548.
- ‘natay yēli lūk<sup>u</sup> ōsus bāla-bāwas  
‘tuj<sup>ū</sup>m ākāsh wōṭh akisay hawāwas 549.
- ‘bōh ōsus wāv hyuh<sup>u</sup> ākōsh<sup>i</sup> phērān  
‘mē dīshith ōs<sup>u</sup> daitēn prān nērān 550.
- ‘niyēm wuh carkh gānz<sup>a</sup>rith martē-lūkas  
‘wuchus rēsh<sup>i</sup> āk<sup>i</sup> dīshith āyē tsakh tas 551.
- ‘dyutum tām<sup>i</sup> darbi-hond<sup>u</sup> kān wuch tapuk<sup>u</sup> zōr  
‘mahābaliyēs yithis phuṭ<sup>o</sup>run khōwor<sup>u</sup> khōr 552.
- ‘tamyuk<sup>u</sup> ōsum na gam wuñ tārāhōs tshāl<sup>1</sup>  
‘amā khōtān chus walanam asōr nāl ’ 553.
- Angud tāñ wōṭh<sup>u</sup>, ‘mē chum yāwun panun<sup>u</sup> pūr<sup>u</sup>  
‘dimas wuñ wōṭh yimas shēhras karith sūr ’ 554.
- Hanūmānan dopukh, ‘yāwun ma hōviv  
‘bōh tāras tshāl yima tsintāyē trōviv 555.

<sup>1</sup> V. l. buḍith chus long<sup>u</sup> gamot<sup>u</sup> na-ta tārāhōs tshāl.

‘wuchiv yēli Rāwanas kyāh āv yiphlās  
‘taras wōñ bōh karas wuñ sōr<sup>1</sup>say dās’ 556.

wanani lāg<sup>1</sup> vird<sup>1</sup>, ‘Halmot<sup>u</sup> dōd cēwān ōs<sup>u</sup>  
wuchith sūrēs,’ dapan, ‘raṭonuy manas gōs 557.

‘dits<sup>u</sup>n ākāsh wōṭh sūrēn yīwan dyūṭh<sup>u</sup>  
‘dopun, “roṭ<sup>u</sup>nas,” Sumīras-tal khaṭith byūṭh<sup>u</sup> 558.

‘yih kath tas kyāh tamis-nish Rāwanas zōr  
‘ṣ<sup>a</sup>h kēh wān<sup>1</sup>zēs na yot<sup>u</sup>-tāmāth khasēs bōr<sup>u</sup> 559.

‘wuchith Sītā khabar hēth nēr ṭ<sup>a</sup>kan yūr<sup>1</sup>  
‘sa pānay zāni yēli yin dōh tamis pūr<sup>1</sup>’ 560.

roṭun tām<sup>1</sup> Rāza-Rāmūn<sup>u</sup> mōkh manas yād  
wōthith gav ṭhāl hēth zan gav wōthith bād 561.

dapan, yēli sangara-pēṭha tām<sup>1</sup> zōra dits<sup>u</sup> ṭhāl  
sapon<sup>u</sup> path pōñ<sup>u</sup> tal gav zēr-i-pātāl 562.

tyuthuy yēli wāv hyuh<sup>u</sup> Halmot<sup>u</sup> wōthith gav  
gāṭhith Lankāyē par Lankāyē-pēṭh pēv 563.

sēṭhāh boḍ<sup>u</sup> āch<sup>1</sup>darāh tati ḍēḍē-pēṭh ōs<sup>u</sup>  
gāṭhith Halmot<sup>u</sup> tamis ōs<sup>u</sup>s-andar pyōs 564.

dapan, tas Rāma-ṭandras-kun gamot<sup>u</sup> man  
lobun war Halmatan trāmūv<sup>u</sup> gayēs tan 565.

pakan gav ōs<sup>u</sup> suh Sītāyē ṭhādān,  
‘laban-nā lōla-cashmau mōkta hārān’ 566.

wuchun yēli shēhr-i-Lankā āshṭaras gav  
wanani log<sup>u</sup>, ‘gāth yih kyāh cyōñ<sup>u</sup>, hē Sadāshiv’ 567.

wuchun tath bāri-kani rōph sērē kañē sōn  
bilhōrāk<sup>1</sup> tham jarith jawhar laban ṭōn 568.

paṭh<sup>a</sup>r<sup>1</sup> rawakan wathor<sup>u</sup>mot<sup>u</sup> lāla-yōkūth  
sab<sup>a</sup>z tālav ta tārah mōkta jamrūth 569.

- wuchun darwāza sōna-tālav patyum<sup>u</sup> wōj  
pacēv-kani pariyē lōgith phōj-dar-phōj 570.
- hēr sōṭhkūc<sup>u</sup> wuch<sup>u</sup>n sōr<sup>u</sup>y sar-ā-pāy  
dopun, 'sōrgas-andar Yindras na yitsh<sup>u</sup> jāy ' 571.
- Dhanēsht-Kōmār Vishōkam ōs<sup>i</sup> shēran  
baran dārēn wōṭēn brāndan ta hēran 572.
- Vasanth-ādēkh shēh rēth nēth ōs<sup>i</sup> bar-pāh  
kamar-basta ci guldasta ba-yēkh-jāh 573.
- wuchun Yindrāza sōpon<sup>u</sup>mot<sup>u</sup> suh gil-kār  
sambālan sāta sātay dar ta dēwār 574.
- tatiy nēran totuy wātan prabātan  
sandyā waktan tsand<sup>a</sup>r ōyith prabātan 575.
- timan-pēṭh<sup>i</sup>-kin<sup>i</sup> wuch<sup>u</sup>n tas Rāwanas jāy  
tithis asōras manōshē-sond<sup>u</sup> kyāh chuh parwāy<sup>1</sup> 576.
- wasav-kani rēsh<sup>i</sup> wuchin lāg<sup>i</sup>māt<sup>i</sup> sitāran  
laban wuch<sup>i</sup> wuch<sup>i</sup> laban zan mōkta-hāran 577.
- timan-pēṭh<sup>i</sup>-kin<sup>i</sup> wuch<sup>u</sup>n tas Rāwanas jāy  
tithis asōras manōshē-sond<sup>u</sup> kyāh chuh parwāy 578.
- wuchan gav sārēniy bāhwān<sup>i</sup> barūjēn  
wathor<sup>u</sup>mot<sup>u</sup> pharsh zan ākāsh han-han 579.
- sa Lākh<sup>i</sup>mī wuchta Lākh<sup>i</sup>mī kyāh wanan rūz<sup>u</sup>  
yiwan Brahmā karan chuy Ṭhōkuras pūz 580.
- wanith hēk<sup>i</sup>zyā Ogun tas ōs<sup>u</sup> wāza  
Kar<sup>a</sup>m muharir ta nōzir Dharmarāza 581.
- Shimāluk<sup>u</sup> Wāv tati prath-sāta āsan  
ḍuwan lath dāri-sūty āman ta khāsan 582.
- Warun<sup>u</sup> pāñur<sup>u</sup> yiwan tot<sup>u</sup> pōn<sup>i</sup>-pānay  
dapan Dayē-gara Dashē-Rāwun bahānay 583.
- Kazal-wan cūk<sup>i</sup>dar zan tas chih mārān  
nakhas-pēṭh<sup>i</sup> zin<sup>i</sup>-gēḍāh hēth pāna lārān 584.

<sup>1</sup> This verse accidentally anticipates verse 578.

- tithay Butarāth kanḍ<sup>i</sup>-hūr<sup>ū</sup>-hish<sup>u</sup> wuchiv tshal  
liwan pānay prabātan Ṭhōkuras-tal 585.
- bihith tati Rōgiñā lōgith sa sañewör<sup>u</sup>  
timan sārēn<sup>i</sup> sa Sītā wātanūc<sup>u</sup> tör<sup>u</sup> 586.
- yih kēśhāh tati tih kar sōris jahānas  
raṭith Yēm-rāza thow<sup>u</sup>mot<sup>u</sup> kaid-khānas 587.
- yimay sāmāna yēli pānay tatiy ḍith<sup>i</sup>  
Hanūmānan, tamis pādan dimas mīth<sup>i</sup> 588.
- sēthāh khōsh gav wuch<sup>ū</sup>n yēli jān jāyā  
dopun, ‘karanōv<sup>u</sup> kām<sup>i</sup> yitsh<sup>u</sup> Vishṇu-māyā ’ 589.

## 29. THE BUILDING OF LANKĀ.

- dopus tāñ Nāradan, ‘wuch kyāh karan Day  
‘Wumā-dēviyē dōha aki yēsh yiy gay 590.
- ‘shēran sōpūñ<sup>u</sup> Shiwas tami roṭ<sup>u</sup> bahānāh  
‘“gāthēm āsun bēhun<sup>u</sup>-kyut<sup>u</sup> rōt<sup>u</sup> makānāh ” 591
- ‘Shiwan yēli būz<sup>u</sup> prayōv tas tiy yih khōsh gōs  
‘karith taph Rāwanan mong<sup>u</sup>mot<sup>u</sup> yih gara ôs<sup>u</sup> 592.
- ‘Dhanēshṭ-Kōmār Vishōkam mangānōwun  
‘“lodun gara tyuth<sup>u</sup>,” dopukh, “yuth<sup>u</sup> tambalò-  
wun ” 593.
- ‘pakan gay tim z<sup>ah</sup> yēli sōruy tshandith āy  
‘Prazāpath jāyē-nish “prōñ<sup>u</sup>y ” dapith drāy 594.
- ‘wuchukh yēli būtarāth sōr<sup>u</sup>y barābar  
‘wōthith ākōsh<sup>i</sup> gay ḍyūthukh samandar 595.
- ‘wuchukh pōñis-andar ḍyūthukh zuwāh jān  
‘dopukh, “kām<sup>i</sup> kyāh-sanā kor<sup>u</sup>mot<sup>u</sup> chuh yuth<sup>u</sup>  
dān ” 596.
- ‘pryutshukh Brahmā-juwas, “sōruy yih zal ôs<sup>u</sup>  
“zalas-pēth sōrga-dwārāh paida kar gōs ” 597.
- ‘dopukh Brahmā-juwan, “yēli nā Garuḍ zāv  
“lūj<sup>u</sup>s bōchē gav wōthith Kashēpas-nishin āv 598.

- ‘‘ dopun mölis,—ṭ<sup>ah</sup> kēṭshāh khyon<sup>u</sup> ṭ<sup>a</sup>kan dim—  
 ‘‘ dopus tām<sup>i</sup>,—khēn ṭ<sup>ah</sup> mad-host<sup>u</sup> biyē akh krum. 599.
- ‘‘ trē-hath kruh thād<sup>i</sup> chih tim tawa-nishē dōgan zīṭh<sup>i</sup>  
 ‘‘ karani lāg<sup>i</sup> yōd sēṭhāh,—Garuḍan tithay ḍīṭh<sup>i</sup> 600.
- ‘‘ tithay yēli wāv-hyuh<sup>u</sup> zōgith gatshith pyōkh  
 ‘‘ panjan dōn-tal tulin ākōsh<sup>i</sup> hēth gōkh 601.
- ‘‘ niyēn tot<sup>u</sup> pārizātuk<sup>u</sup> ôs<sup>u</sup> yēti kul<sup>u</sup>  
 ‘‘ wuchiv tām<sup>i</sup> mōsaman kyāh trāpajyār tul<sup>u</sup> 602.
- ‘‘ duzōlis-manz tim hēth yāñ thūv<sup>u</sup>n zang  
 ‘‘ gōbēra-sūtin kulis woth<sup>u</sup> ṭ<sup>a</sup>sta akh lang 603.
- ‘‘ roṭun lang tōti-sūty, wuch<sup>i</sup>tav tasānd<sup>i</sup> gōn,  
 ‘‘ raṭēs yōdnai wasith butarāth gayēs bōn 604.
- ‘‘ onun pōñis-andar dōrith dyutun lang  
 ‘‘ halani lūj<sup>u</sup> būm biyē ākāshē-pēṭh Gang 605.
- ‘‘ languk<sup>u</sup> gōḍ byūṭh<sup>u</sup> pātālas-sūtin suv  
 ‘‘ lanjēn ar<sup>a</sup>hākh loḡ<sup>u</sup> yuth<sup>u</sup> sōponus zuv 606.
- ‘ lodukh gara Yīshōras yēli gayē hēmsā  
 ‘ languk<sup>u</sup> kūn<sup>u</sup> āv lagi ath nāv Lankā 607.
- ‘ lüz<sup>u</sup>n titsh<sup>u</sup> Lōkh yitsh<sup>u</sup> ḍīṭh<sup>u</sup>th ṭē pānay  
 ‘ wuchakh wōñ kyāh karēs Sītā wakānay 608.
- ‘ manōshē-lūkas andar yuth<sup>u</sup> wājē-hond<sup>u</sup> krēkh  
 ‘ kūr<sup>u</sup>s prōvish Shiwan darmuk<sup>u</sup> dyutun shēkh 609.
- ‘ tapīshōr rēsh<sup>i</sup> ta brōhman āy sālas  
 ‘ timau darshun karith mang kūr<sup>u</sup> na mālas 610.
- ‘ Pulastēs-sūty putur<sup>u</sup> Lankāyē yēli ṭāv  
 ‘ Shiwan yāñ dyūṭh<sup>u</sup> wārāh khōsh tamis āv 611.
- ‘ kūr<sup>u</sup>n pūzā ta pōtra-ṭāl trōwun  
 ‘ dopus, ‘‘ dakhēnā mangyūm kyāh kas gatshēm dyun<sup>u</sup>’’  
 612.

- ‘dopus tām<sup>i</sup> Rāwanan, “Lankā gathēm diñ<sup>u</sup>”  
 ‘dopus tām<sup>i</sup> tōra, “diṭṭ<sup>u</sup>may wuñ gathēm niñ<sup>u</sup>” 613.
- ‘tithay diṭṭ<sup>u</sup>nas ta tām<sup>i</sup> kūr<sup>u</sup>nas hawālay  
 ‘mōkalith mas korun lōgun suh zālay 614.
- ‘korun tām<sup>i</sup> sankalaph diṭṭ<sup>u</sup>nas sa dānay  
 ‘samith sōriy diwatā ōs<sup>i</sup> pānay 615.
- ‘suh Brahmā Sūrē Tsandrama Shiv chuh pānay  
 ‘chēh kyāh kath tas-nishin dān ōs<sup>u</sup> bahānay 616.
- ‘hēwan chuh mōshkh prath pōshēs baran lōl  
 ‘sēṭhāh tsālan ta gālan chuy-na kǎh byōl<sup>u</sup> 617.
- ‘yēmau taph kor<sup>u</sup> timan yēli gav ahankār  
 ‘dapan bōna rākhēsan dyut<sup>u</sup>nakh raṭith mār 618

30. THE STORY OF PULASTYA. THE BIRTH OF RĀVAṆA AND HIS  
 BROTHERS AND SISTER.

- ‘korun tyuth<sup>u</sup> tēli yēli yuth<sup>u</sup> manas gōs  
 ‘dōhay dēwan ta asōran yōd sēṭhāh ōs<sup>u</sup> 619.
- ‘samayē aki yōd korun Yindrāza vīran  
 ‘kōlav-kin<sup>i</sup> āyē rākhēs-bāyē yīran 620.
- ‘yōdas Yindrāza gav pēv rākhēsan wāv  
 ‘wuchiv kētha-pōṭh<sup>i</sup> tsāñē-phati-tala tēngul drāv 621.
- ‘rēshwāh akh boḍ<sup>u</sup> Pulastē ōs<sup>u</sup> tas nāv  
 ‘prabātas wōṭh<sup>u</sup> nadiyē-pēṭh buth<sup>u</sup> chalani drāv 622
- ‘sandūkhāh akh wuchun pōñis andar ōs<sup>u</sup>  
 ‘roṭun thaph dith andar wuchanuk<sup>u</sup> manas gōs 623
- ‘wuchun mutsarith triyāh ḍiṭṭ<sup>u</sup>n harith prān  
 ‘dōyim<sup>u</sup> tas dōd cēwan kañēkhāh wuch<sup>u</sup>n jān 624.
- ‘kañēkh khōr<sup>u</sup>n ta mōj<sup>u</sup> tamis tāt<sup>i</sup> trōv<sup>u</sup>n  
 ‘athan-kēth tām<sup>i</sup> baṭhis-pēṭh wāra khōr<sup>u</sup>n 625.
- ‘niyēn pānas-sūtin gara wātanōv<sup>u</sup>n  
 ‘garas pananis andar tām<sup>i</sup> wāra thōv<sup>u</sup>n 626.

- ‘kür<sup>n</sup> tám<sup>i</sup> yiy pratigya pānasay-kun  
 ‘“thawan gōbaras vēwōh<sup>i</sup> āz<sup>i</sup>,” manasōv<sup>u</sup>n 627.
- ‘sapūn<sup>u</sup> tas tōth<sup>u</sup> rüch<sup>u</sup> tám<sup>i</sup> ōṭha-nawa-mōs<sup>u</sup>  
 ‘baḍith būz<sup>n</sup> sa ōkh<sup>u</sup>r<sup>u</sup> rākhēsēñ ōs<sup>u</sup> 628.
- ‘wuchiv triyē-bāwa yēli tas āv yāwun  
 ‘prasani lūj<sup>u</sup> zyuth<sup>u</sup> gōbur tas zāv Rāwun 629.
- ‘wuchukh tas dah-kala narē dah dōgañē wuh  
 ‘mōcēr wārāh ta zēchēr sāsa-bād<sup>i</sup> kruh 630.
- ‘wanith hēk<sup>i</sup>zyā tasond<sup>u</sup> mōkh ōs<sup>u</sup> aḡna-sond<sup>u</sup> kōnd<sup>i</sup>  
 ‘mōkhas-pēth dand z<sup>h</sup> zan t<sup>a</sup>marāv<sup>i</sup> mōnd<sup>i</sup> 631.
- ‘manzali manz-bāg zangan yēli kaḍan kāḍ  
 ‘wōtur<sup>u</sup>-kun phēri dakhēnas-kun diwan tār 632.
- ‘tih ḍishith khūs<sup>u</sup> ryosh<sup>u</sup> dop<sup>u</sup>nas, ‘yūtuy pras.’  
 ‘tamis-pata zāv Khara-dēv biyē rōṭas 633.
- ‘z<sup>h</sup> karmishth zāy rākhēs drāy tim tōr  
 ‘kalas-pēth hēng path-kun hāl<sup>i</sup> timan khōr 634.
- ‘dayēs hāwun<sup>u</sup> chuh Rāwun wōkha-bun<sup>i</sup>yād  
 ‘rum almāsāv<sup>i</sup> kañūv<sup>u</sup> sam aḍijē phōlād 635.
- ‘logus yēli mas Kumbhakarṇas tūṭ<sup>u</sup>n nān  
 ‘sēṭhāh ryosh<sup>u</sup> khūs<sup>u</sup> aḡnas tám<sup>i</sup> humun pān 636.
- ‘wuchiv vīduk<sup>u</sup> asar gav pēv Vibhīshēñ  
 ‘tamis-pata zāv biyē Dhana-Waish<sup>ē</sup>rawaṇ 637.
- ‘manas yiy gav tamis tiy ōs<sup>u</sup> hāwun<sup>u</sup>  
 ‘karun<sup>u</sup> tas pāna gav dēwāna Rāwun ’ 638.

## 31. HANUMAT FINDS SĪTĀ IN THE GARDEN.

- dapan, Nārad-rēshiy thūv<sup>u</sup>nas yih lādan  
 (Hanūmānas bōh wandas cashma pādan) 639.
- pakan gav ōs<sup>u</sup> suh tas Sītāyē tshāḍān  
 ‘laban-nā lōla-cashmau mōkta hārān ’ 640.

- wuchun bāgāh bihishtuk<sup>u</sup> sōrga-dwārāh  
wuchin tati ōs<sup>i</sup> phēran daity wārāh 641.
- samēmāt<sup>i</sup> sārī samsārāk<sup>i</sup> tatiy gul  
amā tath bāgwān kāway na bulbul 642.
- wuchun hyot<sup>u</sup>mot<sup>u</sup> dilas-pēṭh dāg lālan  
dapan, 'dūrēr bōnā chus yār tsālan' 643.
- ariñ hēts<sup>ū</sup>müts<sup>ū</sup> nakhas-pēṭh dōn<sup>ū</sup>-pōshēn  
dapan jāphur<sup>u</sup> gōlābas, 'chus-na pōshēn' 644.
- yēmb<sup>a</sup>r-zal bara gömüts<sup>u</sup> barg-i-kōsam  
dapan, 'kōtāh zarith hēka cashma lōsam' 645.
- 'bab<sup>ū</sup>r<sup>ū</sup> bētāb gömüts<sup>ū</sup> pān māran'  
batakh-liṭis dapan dōn gul-i-anāran 646.
- laḍar-pōshēs dapan waṭa-phāt<sup>i</sup> ta zindōr  
'phōlakh-nay pāna asē wātyā karun<sup>u</sup> zōr' 647.
- wadan pampōsh, 'āsam cashma lōsan'  
tamis shēmshēr hēth gav lāri sōsan 648.
- samith sōmbul sapon<sup>u</sup> nargis rūṭ<sup>u</sup>n hiy  
dapan tas kāripāt<sup>i</sup>, 'müz<sup>ū</sup>lām myōn<sup>i</sup> chi'y' 649.
- gōlābas ōs<sup>ū</sup> lāyan nād maswal  
'yitam chēm tūr<sup>i</sup>-kun rātas dōhas kal' 650.
- garaza Sītāyē sōrgacē hiyē pēyē hāy  
tyuthuy yuth<sup>u</sup> pōpiyēn narakas andar jāy 651.
- wuchun tsāmōt<sup>u</sup> dilas tas dūrēruk<sup>u</sup> dāg  
dapan, tāmāth suh Rāwun wōt<sup>u</sup> dar-bāg 652.
- kulis-pēṭh khot<sup>u</sup> Hanūmān tsāyi-hol<sup>u</sup> byūṭh<sup>u</sup>  
yih kēts<sup>h</sup>hāh kor<sup>u</sup> timau sōruy tih tām<sup>i</sup> dyūṭh<sup>u</sup> 653.



- yēmb<sup>a</sup>r-zala nāra-sūtin kārī-pāt<sup>i</sup> gay  
pēyēs ōyīna-pānas ḍeśhēwun<sup>u</sup> khay 655.
- wanani lūj<sup>ū</sup> Rāwanas, 'lānath tṣē lāriy  
'bōh māray pān myōn<sup>u</sup> bartā tṣē māriy ' 656.
- dopus tām<sup>i</sup> tōra, 'tām<sup>i</sup>-sond<sup>u</sup> bīm kam hāv '  
dopus tami, 'āy lasanūc<sup>ū</sup> shēkh wōñ trāv ' 657.
- dopus tām<sup>i</sup>, 'gōt<sup>h</sup> suh yun<sup>u</sup> karahōn bōh barbād '  
dopus tami, 'yēli yiyiy yut<sup>u</sup> tēli pēyiy yād ' 658.
- dopus tām<sup>i</sup>, 'kar chēh tas yut<sup>u</sup> pōshēnūc<sup>ū</sup> bāth '  
dopus tami, 'kyāzi āham tūri hēth rāth ' 659.
- dopus tām<sup>i</sup>, 'rōz khōsh wōñ gav suh wan-wās '  
dopus tami tōra, 'yith Lankāyē kari ḍās ' 660.
- dopus tām<sup>i</sup>, 'rōz khōsh wādāk<sup>i</sup> shēh rēth sūr<sup>i</sup> '  
dopus tami, 'wōñ yiyēm bartā niyēm tūr<sup>i</sup> ' 661.
- dopus tām<sup>i</sup>, 'wōth sōkhāk<sup>i</sup> sāmāna pairav '  
dopus tami, 'cyōn<sup>u</sup> dōkh ḍishith tṣētas thav ' 662.
- dopus tām<sup>i</sup>, 'myōn<sup>u</sup> bōzun<sup>u</sup> chuy ganīmath '  
dopus tami, 'kar tṣ<sup>h</sup> biyē dōh paīshē phursath ' 663.
- garaz tas-kun wuchith yūt<sup>ū</sup> gayē tamis hān  
khabar chyā kōna push<sup>ḥ</sup>rōwun Dayēs pān 664.
- tamis Mandōdariyē yēli kōchi-kēth ōs<sup>ū</sup>  
rētan shēn-hünz<sup>ū</sup> sa zan zāmūt<sup>ū</sup> tamis ōs<sup>ū</sup> 665.
- wanani lūj<sup>ū</sup>, 'Rāwanas yōdwai bōh bāwas  
'anith Sītāyē-hond<sup>u</sup> zātukh bōh hāwas 666.
- 'yih mā mārēs bōh mā gātsha naraka-wōsiy '  
tamik<sup>i</sup> sōr<sup>i</sup> lakhēn tas yād ōsiy 667.
- dopun tas Rāwanas, 'ruswā gātshakh-nā  
'yih māriy pān ada aphsūs tṣ<sup>h</sup> khēkh-nā ' 668.

33. HANUMAT ADDRESSES SĪTĀ. HER SONG OF JOY. 669-678

33. HANUMAT ADDRESSES SĪTĀ. HER SONG OF JOY.

tithay būzith suh Rāwun biyē nēbar drāv  
Hanūmānan wuchun Sītāyē-nish āv 669.

gōḍañ tas-kun wuchith kath pāna bōw<sup>u</sup>n  
kaḍith tas Rāma-ṣandrūñ<sup>u</sup> wōj<sup>ū</sup> hōv<sup>ū</sup>n 670.

achēn tami wōj<sup>ū</sup> lōj<sup>ū</sup>n gāsh biyē ās  
mor<sup>u</sup>āh ōsus gamot<sup>u</sup> shēv bīyē zuv ṣās 671.

wōḍañē wōṭsh<sup>ū</sup> Halmatas-pēṭh ālowun pān  
wandani lūj<sup>u</sup> Rāma-ṣandrañē wājē zuv jān 672.

(Metre. Accentual.)

āwa bahār bōlū bulbulō  
sōn<sup>u</sup> wōlō barawō shōdī 673.

drāv kaṭh-kosh<sup>u</sup> grazū pā-chulō  
zara ṣāl<sup>i</sup> nō wōndāk<sup>i</sup> dōdī  
wuzū nēnd<sup>a</sup>ri wuñē chēyē sulō  
sōn<sup>u</sup> wōlō barawō shōdī 674

kāwa-kumor<sup>u</sup> wuchū pōshēnūlō  
āv nālan zan phār<sup>y</sup>ōdī  
bāwū dilāk<sup>i</sup> gam-gōsa gulō  
sōn<sup>u</sup> wōlō barawō shōdī 675

nāwū man tan nērū sōmbalō  
pēv zamīnas khat-i-āzōdī  
pyāla hēth chēy yēmb<sup>a</sup>r-zalō  
sōn<sup>u</sup> wōlō barawō shōdī 676.

hāwū darshun Yishēbūr<sup>ū</sup> wōlō  
chim mē gōmāt<sup>i</sup> lōlan lōdī  
shīshē karān chuy kōlakōlō  
sōn<sup>u</sup> wōlō barawō shōdī 677.

ṣāv sōth tay nab gāv khulō  
būtarōṣ<sup>ū</sup>-pēṭh ṣol<sup>u</sup> phasōdī  
ṭēka-batūñ<sup>u</sup> yir<sup>i</sup>kumi phōlō  
sōn<sup>u</sup> wōlō barawō shōdī 678.

hāwū prakāsh gāsh hō phōlō  
 wuchū sūrēn phir<sup>ū</sup> munōdī  
 chēm nō yiwān rātas zōlō  
 sōn<sup>u</sup> wōlō barawō shōdī 679.

34. CONVERSATION BETWEEN SĪTĀ AND HANUMAT. HANUMAT DESTROYS  
 THE GARDEN, AND IS CAPTURED BY INDRAJIT.

(Metre, *Hazaḥ*, ∪ - - -, ∪ - - -, ∪ - - -.)

Hanūmānan dopus, 'wuñ-kēn hēmav wath  
 'dapakh yōdwai bōh tas-nish wātanāwath' 680

dopus tami tōra phīrith, 'chukh ts<sup>a</sup>h sāda  
 'mē wātēm mōl<sup>u</sup> Rāwun yiy chuh wāda 681.

'ḍūj<sup>ū</sup>s yēli wāsanā ath yiy chuh dastūr  
 'sōnas sartal ahankāras gashēs sūr 682.

'dōyum<sup>u</sup> tas Rāma-tsandras rōzi pāmā  
 'niyēn ada Rāwanas-nishē tsūri Sītā 683.

'ts<sup>a</sup>h wantas myāñē zēvi yiy<sup>l</sup>tan suh pānay  
 'mē niy<sup>l</sup>tan mōkalōvith kaid-khānay 684.

'suh gairath gōs kot<sup>u</sup> kāwas dyutun kān  
 'nīyēs wōñ Rāwanan zōnun yih āsān 685.

'gulāh tyuth<sup>u</sup> yuth<sup>u</sup> na jāman wāv tsāmōt<sup>u</sup>  
 'suh gul chukh-nā wuchan kyāh bara gōmōt<sup>u</sup>, 686.

parani lūj<sup>u</sup>, 'Rāma Rāma hāy yih kyāh gōm  
 'kaman parazan r<sup>a</sup>yēn-sūtīn gāyēm kōm<sup>ū</sup>, 687.

yithay būzith suh Halmot<sup>u</sup> tsāv dar-bāg  
 dopun, 'tas Rāwanas thawaha dilas dāg 688.

'pagāh yin Rāma-Lākh<sup>l</sup>man tim karan jōsh  
 'bōh kūh kath jāyē rūzith āsa khāmōsh 689

'balāvīr abada-bād<sup>i</sup> āsan timan-sūt<sup>y</sup>  
 'jamāh āmāt<sup>l</sup> jamāh yin bīyē kōh kūt<sup>l</sup>, 690.

yithay gānz<sup>a</sup>rith dopun, 'wuñē chum gānīmath  
 'balāvīrī panūñ<sup>ū</sup> hāwakh chēh phursath' 691

tithay wōth<sup>u</sup> tami bāgāk<sup>i</sup> sōr<sup>i</sup> tsandan-kul<sup>i</sup>  
kaḍani log<sup>u</sup> mūla daitēn tsunani tul<sup>i</sup> tul<sup>i</sup> 692.

tyuthuy wōth<sup>u</sup> shōr yēli tām<sup>i</sup> Rāwanan būz<sup>u</sup>  
Sakhāsōr rākhyusāh tām<sup>i</sup> phōj hēth sūz<sup>u</sup> 693.

Hanūmānan timan yāgar-pachinan  
kajyēnakh lanjē byon<sup>u</sup> byon<sup>u</sup> tsari-bacan zan 694.

khabar yēli Rāwanan būz<sup>u</sup>n barābar  
nēcyyuw<sup>u</sup> sūzun sēthāh hēth phōj lashkar 695.

Hanūmānan, dapan, kār<sup>i</sup> zōr paidāh  
thūv<sup>u</sup>n na rākhesan lasanūc<sup>u</sup> wōmēdāh 696.

nēciv<sup>i</sup> tām<sup>i</sup>-sānd<sup>i</sup>, dapan, kār<sup>i</sup> wārayāh tshal  
onun tshōḍith dyutun dōrith panjan-tal 697.

panjan-tal hēth koḍun tāñ tāna-tāna  
tithay yitha dach khēwan chiy dāna-dāna 698.

sēthāh yēli Rāwanan zōrāwarī dīth<sup>u</sup>  
onun tshōḍith nēcyyuw<sup>u</sup> zyuth<sup>u</sup> hyuh<sup>u</sup> Yindarzīth 699.

dopun tas-kun, 'tsē chuy-nā dāna yinsāph  
'wuchan chukh-nā yih zamwāras pyowuy tāph' 700.

Yindarzītan niyēn lashkar sēthāh sūty  
karani log<sup>u</sup> yōd kathāh chēna māra gay kūt<sup>i</sup> 701.

dapan, tām<sup>i</sup> löy<sup>u</sup> phūs<sup>i</sup> Haimot<sup>u</sup> korun band  
suh khōsh sōpon<sup>u</sup> Hanūmānan korus phand 702.

sa phūs<sup>i</sup> yāmath tamis dōrith diwān ōs<sup>u</sup>  
panjau-sūtin tsathith tāmāth tsunān ōs<sup>u</sup> 703.

tamis tāmāth yithay Brahmā-juwan won<sup>u</sup>  
'ts<sup>a</sup>h raṭh phūs<sup>i</sup> khōsh ma mōra chuy Vibhīshēṇ' 704.

raṭith tām<sup>i</sup> Rāwanas-nish wātanōwun  
gāṇḍith tasandis palangas-sūty thōwun 705.

- tiy yām wuch<sup>u</sup> Rāwanan sōpon<sup>u</sup> sēṭhāh shād  
wanani log<sup>u</sup> bar-pisar, ‘sad āpharin bād’ 706
- dopun asōran, ‘wōthiv thod<sup>u</sup> wāra pōvyūn  
‘baras-pēṭh pōst wōlith zinda thōvyūn’ 707
- Vibhīshēṇ āv ta lilā kūr<sup>u</sup>n tas-kun  
dopun tas, ‘kar yih kōsid wāti mārun’ 708.
- tithay būzith sapon<sup>u</sup> krūdī suh Rāwun  
matsar kor<sup>u</sup> tām<sup>i</sup> Hanūmān hyotukh pāwun 709.
- timan asōran kamī mā kēh-ti zōran  
amā harakath mulay kūr<sup>u</sup>nakh na khōran 710.
- tamannā yēli timan asōran panun<sup>u</sup> sūr<sup>u</sup>  
wanan chih, zang tām<sup>i</sup> trōvith tshuñ<sup>u</sup>n dūr<sup>u</sup> 711.
- kalas harakath kūr<sup>u</sup>n Rāwun wasith pēv  
paṭh<sup>a</sup>ri-pēṭha takht dār<sup>i</sup>yāwas-andar gav 712.
- sapon<sup>u</sup> raswā suh Rāwun yēli wuchun jōsh  
Hanūmān pēv pathar zan gav suh bē-hōsh 713.
- dopun dar-bēkhōdī zan pōn<sup>i</sup>-pānas  
‘mē kar māran khalish kāsan jahānas 714.
- ‘tshunēm kūh-kus mē nōl<sup>i</sup> parbuth ba-gardan  
‘laṭis kar nār ganḍanam zālanam tan’ 715.
- ṭ<sup>a</sup>kan gay parbatas sūrākh tōrukh  
sapon<sup>u</sup> ḍōṇḍūra, ‘Halmot<sup>u</sup>-Ludr mōrukh’ 716
- onukh sōris jahānas phamb tshōrith  
wolukh tas lacē dyut<sup>u</sup>has tīl dōrith 717.
- sapon<sup>u</sup> yīrshād, ‘wuñ gatshi nār tas dyun<sup>u</sup>  
‘dazun<sup>u</sup> hēyi jal<sup>a</sup>d gatshi Sītāyē-nish nyun<sup>u</sup> 718.
- ‘sa yēli dēshēs mashēs tēli Rāma-sond<sup>u</sup> nāv  
‘wadun<sup>u</sup> hēyi, “kyāzi Halmot<sup>u</sup> Lōki-pēṭh āv” 719
- ‘sa Sītā yēli dazan tas dēshi nāra  
‘timan shēch<sup>i</sup> sōzi kāh yiyi na dubāra’ 720.

36. BLAZING HANUMAT BROUGHT BEFORE SĪTĀ. 721-734

36. THE BLAZING HANUMAT BROUGHT BEFORE SĪTĀ. SHE APPEALS TO  
THE GOD OF FIRE.

dazawun<sup>u</sup> suh dīph hyuh<sup>u</sup> Sītāyē-nish nyūkh  
wanani lūj<sup>ū</sup>, ‘kyāh dēkas myōnis Dayēn lyūkh<sup>u</sup>,’ 721.

wadani lūj<sup>ū</sup> yuth<sup>u</sup> sapon<sup>u</sup> sahlāb jōriy  
bōh khūtsus gāshan ālam-i-āb sōriy 722.

ashiki tami āwalana gayē nāvi manz-bāg  
zinday zan gōḍ<sup>u</sup> gayē tatsi tāvi manz-bāg 723.

murani lūj<sup>ū</sup> atha dōnaway wuṭh chēh tsāpan  
‘Hanūmānō t<sup>a</sup>h wolukhō myōn<sup>i</sup> shāpan 724.

‘tsē gūnd<sup>u</sup> nay rēh mē gonḍ<sup>u</sup> nam jigaras nār  
‘shēran gāsha Ḃgna-rāzas wōñ bōh wana zār 725.

‘Ogun-rāzō yih zālun mupht nō chuy  
‘chuh kōsid Rāma-tsandrun<sup>u</sup> gōp<sup>a</sup>th nō chuy 726.

‘yih mō zālun suhō ākōsh<sup>i</sup> tsē zāliy  
‘akiy kāna suh cyōñ<sup>u</sup> rum-rāṭh gāliy 727.

‘suh tām bōziy yih mā rōziy khaṭith wōñ  
‘mē yiṭh<sup>u</sup> rēh tāli-kin<sup>i</sup> nēriy phaṭith wōñ 728.

‘mē chēm tas Rāma-tsandrañē khrāvi-hūnz<sup>u</sup> driy  
‘amis nō ṭōṭh<sup>u</sup> biyē kāh tamis chuy 729.

‘khēmā nō karay bōti, nō wōñ yiyēm ār  
‘mē sōpon<sup>u</sup> asandi-khōta wōlinjē-pēṭh nār’ 730.

wanani log<sup>u</sup> Ḃgna-dēv tas-kun, ‘mē chēm pray  
‘karan tshēta wōñ tsē sākhyāth tath mē chum Day’ 731.

dopus tām<sup>i</sup> biyē, ‘mōlum chum mē dātā  
‘wōpar chum na mē chum santān mātā 732.

‘khabar chēm nā yih Halmot<sup>u</sup> bābath<sup>a</sup>r chum  
‘mē zālūñ<sup>u</sup> Lōkh biyē Rāwun shēth<sup>a</sup>r chum 733.

‘yih mā lōsēm kōmbaka-bāpath bōh yut<sup>u</sup> ās  
‘kōmōrī dēka-būḍ<sup>u</sup> phōph mōj<sup>u</sup> kyāh mās 734.

‘Ogun ada wāti push<sup>é</sup>run Mahākālas  
‘khalal yōdwai amis gatshi mō-yē-wālas 735.

‘ts<sup>ah</sup> mātā man panun<sup>u</sup> wuñ sāwadān thaw  
‘naniy sōn nāra nīrith yēli dazēs zav ’ 736.

37. THE BURNING OF LAŅKĀ. DEPARTURE OF HANUMAT.

dapān, Aḡnan ta Wāwan kor<sup>u</sup> atha-wās  
lūr<sup>u</sup>kh Lankā zi kor<sup>u</sup>has sōr<sup>i</sup>ṣay dās 737.

yih ôsus sōn tih phuṭ<sup>a</sup>run sangara-sūty  
ganz<sup>a</sup>ri kus tath sōnas-tal daity gay kūt<sup>i</sup> 738.

dapan, kuni kuni ôsus tath tsandan-dār  
phirōw<sup>u</sup>nas loṭ<sup>u</sup> ta gōṇḍ<sup>u</sup>nas sōr<sup>i</sup>ṣay nār 739.

sēṭhāh wōth<sup>u</sup> shōr kāh shēth pōr zōlin  
satan gav sūr biyē tām<sup>i</sup> tsōr wōlin 740.

kathāh chēna kāh shēth kruh baḍ<sup>i</sup> panāhdār  
karin rātas barābar wuch tasānd<sup>i</sup> kār 741.

tyuthuy tām<sup>i</sup> rākhēsan jabrūth hōwun  
bāhan burjan-andar akh burja thōwun 742.

wanani lāg<sup>i</sup> rākhēsan, ‘samsār tshōṭ<sup>u</sup> gav  
tyuthuy Lankāyē shēhāras añēgōṭ<sup>u</sup> gav<sup>’</sup> 743.

kūr<sup>u</sup>n Sītā sa tām<sup>i</sup> añēgaṭē-manz lāl  
korun tas Rāma-tsandras-kyut<sup>u</sup> yih r<sup>o</sup>t<sup>u</sup> phāl 744.

diṭ<sup>u</sup>n yēli tshāl tām<sup>i</sup> Lankāyi-nishē drāv  
tasūnz<sup>u</sup> tīzī wuchith shērmanda gav wāv 745.

nakhas-kēth kōh hēth gav pēv barābar  
totuy yēth parbatas-pēṭh ōs<sup>i</sup> wādar 746.

38. HANUMAT'S REPORT TO RĀMA.

timau bor<sup>u</sup> cāv yēli Halmot<sup>u</sup> yiwan dyūṭh<sup>u</sup>  
gathith Sugrīwanis bāgas tshunukh lūṭh 747.

gathith won<sup>u</sup> pād<sup>a</sup>shāhas bāg<sup>a</sup>wānan  
‘bōh kyāh kara chuy-na Hanūmān tsē mānan ’ 748.

- h<sup>a</sup>nani Sugrīv log<sup>u</sup> jāman tshēñ<sup>u</sup>s tūñ<sup>u</sup>  
 tih zônun Halmatan r<sup>u</sup>ts<sup>u</sup> r<sup>u</sup>ts<sup>u</sup> khabar üñ<sup>u</sup> 749
- wanani r<sup>u</sup>ts<sup>u</sup> r<sup>u</sup>ts<sup>u</sup> khabar log<sup>u</sup> yāñ Hanūmān  
 pakan gay Rāma-tsandras-kun khōshī-sān 750.
- tamis dīshith barani lāg<sup>i</sup> lōl akh akh  
 karani lāg<sup>i</sup> sōr<sup>i</sup> tas manzil mubārakh 751
- dopukh Rāmas, 'Hanūmān bā-khōshī āv'  
 barani log<sup>u</sup> Rāma-juv Sītāyē-pēṭh cāv 752
- prishani log<sup>u</sup> tas, 'sa Sītā kas gamūts<sup>u</sup> dās  
 'zinday chyā kina marith gayē kyāh banith ās 753.
- 'ts<sup>a</sup>h yēli wuch<sup>u</sup>nakh tsetas mā kēh korun myōñ<sup>u</sup>  
 'sōkhas-pēṭh chyā tamis mā kaīsi-hond<sup>u</sup> krōñ<sup>u</sup> 754.
- 'wadani lūj<sup>u</sup> kina asān ōs<sup>u</sup> Lōki-pēṭh bīṭh<sup>u</sup>  
 'mē mā tshāḍān yēli sa Rāwanan dīṭh<sup>u</sup> 755.
- 'dopun kyāh, "wan gomot<sup>u</sup> bartāh," chusā yād  
 'asan mōkh ōs<sup>u</sup> tas kina gōs bēdād 756.
- 'suh nā Lākh<sup>i</sup>man mē tas-nish ōs<sup>u</sup> thōw<sup>u</sup>mot<sup>u</sup>  
 'tamis trōvith suh mēy pata ōs<sup>u</sup> āmot<sup>u</sup> 757.
- 'tasond<sup>u</sup> mā gōsa kēh tamī won<sup>u</sup> bāyēn  
 'bōh chus khōtsān amis tim yuth<sup>u</sup> na lāyēn 758.
- 'sa dūz<sup>u</sup>mūts<sup>u</sup> ōs<sup>u</sup>-nā zala-ḍand<sup>a</sup>ra nāra  
 'wonun mā, "ōra-hashē kūr<sup>u</sup>nas awāra " 759.
- 'apoz<sup>u</sup> chuna mājē mōlīs tsūri zāmūts<sup>u</sup>  
 'wonun mā, "kas bōh chēs bāgān<sup>i</sup> āmūts<sup>u</sup> " 760.
- 'khabar chyā rūz<sup>u</sup>mūts<sup>u</sup> āsyā tamis zān  
 'tih yāmāth wani tām biyē chēs tulūñ<sup>u</sup> hān 761.
- 'wonun mā mājē-nish hashē-hond<sup>u</sup> malāla  
 'mē mā raṭi bab tasond<sup>u</sup> kuni dōha nāla 762.
- 'wonun mā, "wardanau-kani būrza chum nōl<sup>i</sup> "  
 'bōh chus thāran tih mā būzum tasānd<sup>i</sup> mōl<sup>i</sup> 763.



- 'tsē dop<sup>u</sup>thas-nā yih, "gav Day mandachāwun"  
 "apo<sup>z</sup> poz<sup>u</sup> wōrivyuk<sup>u</sup> mālini bāwun<sup>u</sup>" 764.
- 'wonun mā, "vēgi-pēṭha wanwās kūr<sup>u</sup>nas  
 "bōh ōs<sup>u</sup>s rōñ<sup>u</sup> kawa-putshy dās kūr<sup>u</sup>nas" 765.
- 'tih mā won<sup>u</sup>nakh, "mē khōlī khēv wōpal-hākh"  
 'wanan mā lūkh, "kahanza rañē banith ākh" 766.
- 'tih mā dop<sup>u</sup>nakh, "mē trōvith gav shikāras"  
 'kūr<sup>u</sup>n tami āwaṭhan sūras ta nāras 767.
- 'bōh chus gānz<sup>a</sup>ran yih kath mā gayē sēṭhāh tūl  
 'amiy kathi-sūty tshēnanas mālinik<sup>i</sup> mūl' 768.
- wadan tām<sup>i</sup> tas wonun Sītāyē-hond<sup>u</sup> hāl  
 'yih kyāh āshtar kōna az-tāñ Rāwanas kāl 769.
- 'sa yitsh<sup>u</sup> āwāra gamūts<sup>u</sup> tyuth<sup>u</sup> kāh ma ōsin  
 'jal<sup>d</sup> Yishōr gāshith tot<sup>u</sup> vyād kōsin 770.
- 'kasam chum cyōn<sup>u</sup> chukh prath chīza-nish pākh  
 'pēwan chēm yād wōlinjē chim gashan cākḥ 771.
- 'wadan yūts<sup>u</sup> gāshē-nishē dīṭh<sup>u</sup>m anyēmūts<sup>u</sup>  
 'gamūts<sup>u</sup> aphshōrda zan ākāshē pyēmūts<sup>u</sup> 772.
- 'amā wuch<sup>u</sup>mas triyāh akh chēs waphādār  
 'rachan bēkas chēh tas zan mōj<sup>u</sup> gamkhār 773.
- 'galan yūts<sup>u</sup> zan chalan ashi-sūty jāma  
 'haran yūts<sup>u</sup> osh<sup>u</sup> paran ōs<sup>u</sup>, "Rāma Rāma" 774.
- wanith tas tiy dopun, 'tsor<sup>u</sup> bōz pānay'  
 wanan kēh kēh ditin tām<sup>i</sup>-sānd<sup>i</sup> nishānay 775.
- tih būzith Rāma-juv bētāb sōpon<sup>u</sup>  
 suh nārūc<sup>u</sup> rēh wuchith sīmāb sōpon<sup>u</sup> 776.

## YUDDHA KĀṆḌA.

39. THE ASSEMBLING OF THE ARMY. THE BUILDING OF THE CAUSEWAY.

- khabar gayē garm sōmbōrukh kushūnay  
 kathāh Wōlī ta Zāmōwan namūnay 777.
- pakan mōkta chakan wādar ta tim pānz<sup>1</sup>  
 dapan kēh, ‘tshāl mārav,’ kēh, ‘tarav mānz<sup>1</sup>’ 778.
- samith gay wōt<sup>1</sup> tati dyūṭhukh samandar  
 wuchith pōñis parandan lāg<sup>1</sup> phuṭani par 779.
- karani log<sup>u</sup> Rāma-juv Warunas madārāh  
 ‘mē ath pōñis tsh<sup>h</sup> kuni-kin<sup>1</sup> hāv tārāh’ 780.
- dilāsāh karana-sūty būz<sup>u</sup>s-na Warunan  
 tulun tāñ tīr, ‘zal zālan bōh han-han’ 781.
- Warun<sup>u</sup> sōpon<sup>u</sup> shēran kor<sup>u</sup>nas dilāsay  
 ‘bōh cyōnuy band yot<sup>u</sup>-tām zinda āsay’ 782.
- korun rad tīr wōtarā-khand-kun pēv  
 sapon<sup>u</sup> tati dākh dod<sup>u</sup> sōruy shūñāh gav 783.
- wonus Warunan, ‘dōbāh akh ōs<sup>u</sup> āsan  
 ‘chalan wast<sup>r</sup> rēshēn jōgēn sán<sup>1</sup>yāsan 784.
- ‘wanas-manz wādurāh ōsus Bolō nāv  
 ‘khūts<sup>u</sup>s tsakh dōb<sup>u</sup> wuchith yūts<sup>u</sup> tas hasad āv 785.
- ‘wanani log<sup>u</sup> tas dōbis, “mē-ti kēh chalān ās  
 “chalakh-nay chāl<sup>1</sup>māt<sup>1</sup> mē-ti kēh walān ās 786.
- “na-tay pōñis-andar tshunanay chalan-kūñ<sup>u</sup>  
 “wār<sup>1</sup>hēs-tāñ gāthān āsiy-na zāh nūñ<sup>u</sup>” 787.
- ‘mudā tas tiy korun dōb<sup>u</sup> āv lācār  
 ‘rēshis-nishē gav wadan tas yūts<sup>u</sup> wonun zār 788.
- ‘korun tām<sup>1</sup> wākh, “yōsa kūñ<sup>u</sup> Bol<sup>u</sup> ba-dār<sup>1</sup>yāv  
 “barith pōñis-andar diyi tath gāthīn nāv” 789.

- ‘Sadāshiv chuyna rēsh<sup>i</sup>-sond<sup>u</sup> wākh phirān  
‘yih kēh pōñis-andar tshun<sup>u</sup> tám<sup>i</sup> tih yīrān 790.
- ‘suh chuy wuñ-kēn diwan sīnā-andar tshōh  
‘karan khādmath suh cyōñ<sup>u</sup>y rāth ta dōh ’ 791.
- tiḥ būzith Rāma-juv kōtāh sapon<sup>u</sup> shād  
wanani log<sup>u</sup> bar-Warun<sup>u</sup>, ‘sad āpharin bād ’ 792.
- baṭhis-pēṭh Rām-juv yēli phōj hēth gav  
tamis tāmāth Balāvīrun<sup>u</sup> tsetas pēv 793.
- hukum yiy drāv, ‘sōth<sup>u</sup> gāṇḍanas diyiv tshōh’  
athan-kēth pānz<sup>i</sup> ta wādar āy hēth kōh 794.
- tulan pal Bol<sup>u</sup> thāvin pōñis-andar tim  
gonḍukh sōth<sup>u</sup> Lōki tāmāth bōna yih kor<sup>u</sup> kām<sup>i</sup> 795.
- khōshī kūr<sup>u</sup> sārēv<sup>u</sup>y sōth<sup>u</sup> jān kyāh gōs  
khajēr hath kruh ta zēchēr tōr hath ōs<sup>u</sup> 796.
- dōhan trēn sōth<sup>u</sup> gonḍukh tār<sup>i</sup> tā cahil rōz  
trē-ālam jama āmāt<sup>i</sup> wāra poz<sup>u</sup> bōz 797.

## 40. ANGADA'S EMBASSAGE.

- khavar yēli garm sēpūñ<sup>u</sup> dūra-nazdikh  
sapon<sup>u</sup> tsas Rāwanas gōs gāshē tōrikh 798.
- khavar būzith suh Rāwun gav khabardār  
khavar tám<sup>i</sup> kūr<sup>u</sup>, ‘gāṇḍiv Lankāyē dēwār ’ 799.
- Angud paigām hēth yēli gōs dubāray  
khotus zōj<sup>u</sup>n ta wōj<sup>u</sup>n wāra-wāray 800.
- dopus tám<sup>i</sup> Rāwanan, ‘sir bāv kyāh chuy  
‘pathar bēh wan ts<sup>a</sup>h ōkh<sup>u</sup>r<sup>u</sup> nāv kyāh chuy 801.
- ‘pozuy wan kyāh chuh ōkh<sup>u</sup>r<sup>u</sup> kīna dar-dil  
‘tsē zōj<sup>u</sup>th Lōkh ami-nishē kyāh tsē hōsil 802.
- ‘panun<sup>u</sup> kus chuy ts<sup>a</sup>h kas-sūty chukh ts<sup>a</sup>h kas zākh  
‘marani kina zinda rōzani kyāh karani ākh ’ 803.

- asān Angadan jawāb tas dyut<sup>u</sup> zi dilkhāh  
tyuthuy yuth<sup>u</sup> Rāwanas tami-sūty gav dāh 804.
- ‘bōh chus tasonduy nadiyē-pēṭh yus karan shrān  
‘angōchas walana ākh āy<sup>i</sup> dēv-i-nādān 805
- ‘bōh ôsus dōd cēwan tami wakhta mōsum  
‘moṭhuy kētha myōn<sup>u</sup> buth<sup>u</sup> kar wāra mōlum 806.
- ‘tithay roṭ<sup>u</sup>makh yithay hūnis raṭan s<sup>ah</sup>  
‘na-tay yitha dōda-shur<sup>u</sup> khūz<sup>u</sup>ras diwan ṭ<sup>ah</sup> 807.
- ‘dopus tām<sup>i</sup> Wōliyēn, “wōñ atha trāwun”  
‘pazyā mē dusṭa wuñ-kēn zōr hāwun<sup>u</sup>’ 808.
- dopus tām<sup>i</sup> Rāwanan, ‘kot<sup>u</sup> gav suh Wōlī  
‘zinday chwā kina kūr<sup>u</sup>n tām<sup>i</sup> jāy khōlī’ 809.
- wadan won<sup>u</sup>nas, ‘korun tām<sup>i</sup> cyōn<sup>u</sup> hyuh<sup>u</sup> pāph  
‘hyotus zuv Rāma-ṭandran kar ṭ<sup>ah</sup> yinsāph’ 810.
- dopus tām<sup>i</sup> tōra phīrith, ‘āy<sup>i</sup> barādar  
‘pisar nā kāsh<sup>akē</sup> āsakh ṭ<sup>ah</sup> dōkhtar 811.
- ‘kēthau tas mōl<sup>i</sup>-sond<sup>u</sup> kartūth ṭē trōwuth  
‘zinday ōsith marith kētha mandachōwuth 812.
- ‘tasond<sup>u</sup> gara-bār kētha paradēn dyututh khyon<sup>u</sup>  
‘ṭē-hyuh<sup>u</sup> santān tas mōlis pazyā zyon<sup>u</sup> 813.
- ‘ṭē nay tākath yimay sūtin ṭē tot<sup>u</sup> bōh  
‘hēmāv tas khūn az-aphsūn-i-jādōh 814.
- ‘dīmay hisa sāryukuy sata-kin<sup>i</sup> baray lōl  
‘gumān gāthi sārēniy biyē zinda gōs mōl<sup>u</sup>’ 815.
- dopus tām<sup>i</sup> tōra, ‘kam-zātō yih mō wan  
‘yinay gādan dinay wōñ Rāma Lākh<sup>i</sup>man 816.
- ‘pozuy won<sup>u</sup>may chēyēy yēkhbālmandī  
‘shēran sōpan ma kar kēh khōd-pasandī’ 817.
- tithay būzith suh Rāwun āv dar-jōsh  
gonḍukh Angud dopukh tām<sup>i</sup>, ‘wōñ kariv hōsh’ 818.

wōdañē wōth<sup>u</sup> tāj nyūnas pāna az-zōr  
kalas dyut<sup>u</sup>nas akhāh sōpon<sup>u</sup> sēṭhāh shōr 819.

jamāh rākhēs sapān<sup>i</sup> tas āvūr<sup>u</sup>kh tan  
ṣaṭan māran wōthith gāv ṭhāla māran 820.

athas-kēth tāj hēth rāzas-nishin gāv  
shēran gāv Rāma-ṣandras-pēṭh paran pēv 821.

41. VIBHĪṢAṆA REMONSTRATES WITH RĀVAṆA. HE JOINS  
RĀMA AND IS MADE KING OF LĀṆKĀ.

dapan, yēli Rāwanas tām<sup>i</sup> zōra nyuv tāj  
Vibhīshēṇ tām<sup>i</sup> korun tami mulka yēkhrāj 822.

prīṭhōnas tas, 'wanum yith kyāh chuh tadbīr '  
dopus tām<sup>i</sup> tōra, 'pānas chuy ṭē takhsīr 823.

'sahal waziyāh kathāh akh ōs<sup>u</sup> āsān  
'sapon<sup>u</sup> mushkyul<sup>u</sup> ta mandachōwuth panun<sup>u</sup> pān 824.

'sōkhas-pēṭh dōkh wuchith pānay pashun āy  
'wuchuth shēmshēri-kun gārdūñ<sup>u</sup> kashun ōy 825.

'ṭē kyāh gam chuy yih gōluth rākhēsan byōl<sup>u</sup>  
'ṭ<sup>a</sup>h chukhnā shōkh yith zōluth panun<sup>u</sup> ōl<sup>u</sup> ' 826.

wañānas poz<sup>u</sup> nasīhath zahr-i-kōtil  
wanun<sup>u</sup> āsān amā bōzun<sup>u</sup> chuh mushkil 827.

amiy kathi-sūty Rāwun shōr khyōwun  
wadani log<sup>u</sup> jahala-sūtin tāj trōwun 828.

korun āwāra tami gara-bāra-nishē gāv  
shēran gāv Rāma-ṣandras-pēṭh paran pēv 829.

dyutus tām<sup>i</sup> Rāma-ṣandran Rāwanun<sup>u</sup> tāj  
dopun tas, 'ṭēy dimay Lankāyē-hond<sup>u</sup> rāj ' 830.

42. RĀVAṆA'S LETTER TO SUGRĪVA.

tabal wōy<sup>u</sup>kh yōdas-pēṭh drāy khōsh-dil  
pakan gay Lōki-kun manzil-ba-manzil 831.

tithay yēli Rāwanan paygām būzun  
Shukāsōr wāḍaran hēth nāma sūzun 832.

mudā tām <sup>i</sup> lodun Sugrīwas namaskār ' mē chum tiy yād Sugrīv mā mē chum yār '	833
wanani log <sup>u</sup> , ' myōn <sup>i</sup> kām <sup>i</sup> -sanā bāriy kan ' taway mārani āham hēth ṣ <sup>a</sup> h dushman	834.
' tih chuy-nā yād yēli tām <sup>i</sup> bōy <sup>u</sup> mōruy ' tih būzith rākhēsan wōth <sup>u</sup> sārēniy huy	835.
' ṣē kūh kami sāta māriy chēy-na kāh bāth ' gānīmath chuy ṭ <sup>a</sup> kan wōla yut <sup>u</sup> mē-nish wāth	836.
' ṣ <sup>a</sup> h yōdwai mēth <sup>a</sup> r chukh wōla yāwarī kar ' samith shētras hēmav khūn āy <sup>i</sup> barādar	837.
' yīyiy nay wath yinas path ṣal khaṭith rōz ' dazan chum dil mē tas-sūtin pozuy bōz	838.
' ṣalakh nay dēsh ada carbas karay gūl <sup>u</sup> ' tamiy-sūty zāla yith Lankāyē zuwūl <sup>u</sup>	839.
' gāthiyēy zindagī gāthi ān mānūñ <sup>u</sup> ' khabar kūr <sup>u</sup> may khabar gāthi shērth zānūñ <sup>u</sup> '	840.

sapon <sup>u</sup> dil-khastā tām <sup>i</sup> māwāza tamyuk <sup>u</sup> lyūkh <sup>u</sup> korukh sar-basta Dashē-Rāwanas-nishin nyūkh	841.
muṣorun yiy porun cashmau horun khūn achar shēmshēr tath mazmūn chōkas nūn	842.
mudā yiy lyūkh <sup>u</sup> mot <sup>u</sup> , ' pāz <sup>i</sup> -kin <sup>i</sup> ṣ <sup>a</sup> h chukh dōst ' amā phyūrukḥ Dayēs wālun <sup>u</sup> paziy pōst	843
' chuh bē-parwāh dayāh wananūc <sup>u</sup> chēyā jāy ' sh <sup>u</sup> ñāh kari sōr <sup>i</sup> sāy tas kyāh chuh parwāy	844.
' chuh kyāh ada myōn <sup>u</sup> yā yih cyōn <sup>u</sup> tas gam ' gāthēs dār <sup>i</sup> yāwa-nish akh pā-phyorāh kam	845.
' Niranzan boḍ <sup>u</sup> chuh Nārāyēṇ Nirākār ' karun <sup>u</sup> chus pāna lūkan-pēth ladan bār	846

- ‘karun<sup>u</sup> tas tiy tṣē rākhēs-wāsanā phīr<sup>ū</sup>  
 ‘phyuruy man yēli kür<sup>u</sup>y tām<sup>i</sup> Nāradan zīr<sup>ū</sup> 847.
- ‘khabar kar kēh tṣē chēy kas-sūty gayēm kōm<sup>u</sup>  
 ‘wuchan chukh triyē-nazari nōshē-hanzē zōm<sup>u</sup> 848.
- ‘ṣ<sup>a</sup>h chukh pōpī tṣē kar shūbiy ogun hyon<sup>u</sup>  
 ‘ṣ<sup>a</sup>h wātakh āch<sup>i</sup> kaḍith hōnēn zinday khyon<sup>u</sup> 849.
- ‘mē kyāh maṭi cyāñē gardūñ<sup>u</sup> cyōn<sup>u</sup> zuv jān  
 ‘bōh panani pāpa-sūty chus hāl-i-hairān 850.
- ‘chuh Nārāyēṇ wuchan sōruy yih pānay  
 ‘khōshī ōs<sup>u</sup>s ta gav sōruy bahānay 851.
- ‘chiyēy kēh zōr hāwān<sup>i</sup> hāv wuñ-kēn  
 ‘na-tay wōla gul<sup>i</sup> ganḍith līlā Dayēs wan 852.
- ‘ṣ<sup>a</sup>h nay yikh ōy<sup>i</sup> ās<sup>i</sup> Lankā gaṭshiy hūñ<sup>u</sup>  
 ‘aday tath pāph kēh tim cyāñē gardūñ<sup>u</sup> ’ 853.

## 44. THE ARMIES JOIN BATTLE. INDRAJIT WOUNDS LAKṢMAṆA.

- yih khath por<sup>u</sup> Rāwanan yāñ pānasay yōt<sup>u</sup>  
 dapan, tāñ Rāma-ṣandrun<sup>u</sup> phōj tot<sup>u</sup> wōt<sup>u</sup> 854.
- samandara Rāma-juv shēhras-andar ṣāv  
 Angud sūtin Ogun Halmot<sup>u</sup> Ludar-Wāv 855.
- khōw<sup>a</sup>r<sup>i</sup>-kin<sup>i</sup> tim z<sup>a</sup>h zān<sup>i</sup> mārani lāgiy dēv  
 dachin<sup>i</sup>-kin<sup>i</sup> drāv Zāmōwanth Suḡrīv 856.
- pakan gav Rāma-juv ānd<sup>i</sup> ānd<sup>i</sup> zi paṭṭan  
 ṭ<sup>a</sup>kan gav brōṭh sārēn pāna Lākh<sup>i</sup>man 857.
- lüz<sup>u</sup>n Sītāyē shēch<sup>i</sup> ‘ās<sup>i</sup> āy khōsh rōz  
 ‘hēmav zuv Rāwanas aki sāta poz<sup>u</sup> bōz ’ 858.
- tithay yēli Rāwanan paygām būzun  
 nēcyyuw<sup>u</sup> zyūṭh<sup>u</sup>-hyuh<sup>u</sup> sēṭhāh hēth phōj sūzun 859.
- samith tim abada-bād<sup>i</sup> rākhēs ba-autār  
 Yindarzītas-sūtin lāryēy ba-yēk-bār 860.

gathān kēh viḥ karith ānd <sup>h</sup> hīr <sup>u</sup> lāgān pakan kēh warn badalith tsūri zāgān	861.
gathān kēh nāra-wuzamal kēh gathān d <sup>ah</sup> gathān kēh ōs <sup>i</sup> hāpath kēh gathān s <sup>ah</sup>	862.
sapān <sup>i</sup> kēh manōshy tim kēh pariyē kēh jin ḡb <sup>ar</sup> lāgan ta wālan rūd yā shīn	863.
yōdas yēli mīl <sup>i</sup> tim rākhēs ta wādar timan asōran sapon <sup>u</sup> zan kōri-khādar	864.
wuchith Zāmōwanas gairath sēṭhāh ās khūts <sup>ūs</sup> tsakh yūts <sup>u</sup> ta mōrin sāsa-bād <sup>i</sup> sās	865.
Hanūmānan asōr yēli mōr <sup>i</sup> wārāh wanan chiy, Yindrazith boḡ <sup>u</sup> jōd <sup>u</sup> gārāh	866.
khasith gav bar-hawā tām <sup>i</sup> tīr trōvin sēṭhāh mōrin ta wārāh tsalanōvin	867.
wanani log <sup>u</sup> Rāma-tsandras-kun Vibhīshēṇ ' khabardōri kariv gathī māra Lākh <sup>i</sup> man	868.
' yiyēs jōdāh karith dushman diyēs tīr ' gathēs Halmot <sup>u</sup> sipar dyun <sup>u</sup> tiy chuh tadbīr '	869.
Hanūmānas wanani log <sup>u</sup> Rāma-autār ' ts <sup>ah</sup> sūty pakh Lākh <sup>i</sup> manas rōzus khabardār '	870.
ba-hēkmath rāth dōh tas sūty sūty ōs <sup>u</sup> kazāh yēli ās parhēzuk <sup>u</sup> mashith gōs	871.
nēnd <sup>ar</sup> pēyē Halmatis khōsh gav Yindarzīth barish lōy <sup>ūn</sup> ta say tas Lākh <sup>i</sup> manas bīṭh <sup>u</sup>	872.
garaz Lākh <sup>i</sup> man ba-zakhmī tīr-i-jādō sapon <sup>u</sup> bēhōsh hōshuk <sup>u</sup> tas na akh mō	873.

45. RĀMA LAMENTS. VIBHĪṢAṆA TELLS OF THE SAMJĪVANA PLANT. HANUMAT'S JOURNEY IN SEARCH OF IT. HE RETURNS WITH THE MOUNTAIN ON WHICH IT GROWS. ON THE WAY BACK HE IS BROUGHT DOWN BY BHARATA'S ARROW. INTERVIEW WITH BHARATA AND SAFE ARRIVAL IN LAṆKĀ.

khabar yēli būz<sup>ū</sup> maranūc<sup>u</sup> Rāja-Rāman  
mathani log<sup>u</sup> khākh kār<sup>i</sup> tām<sup>i</sup> cākh jāman

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- wadani log<sup>u</sup> zōra trōwun nāla-phār<sup>i</sup>yād  
dopun, 'kyāh kor<sup>u</sup> mē ākāshēn yih bēdād ' 875.
- wodun, 'yiy rāza Dashērath gam khēwan gav  
' tamis-pata pyāla zahruk<sup>u</sup> Lākh<sup>i</sup>manan cēv 876.
- ' amis pata pān myōn<sup>u</sup> mārūn<sup>u</sup> chuh āsān  
' bōh marith pāna Sītā āsi hairān 877.
- ' tamis yāñ lukh wanan diyi nār pānas  
' tyuthuy wadi yuth<sup>u</sup> gāthān chala āsmānas 878
- ' tamyuk<sup>u</sup> ōsum na gam yiy chum yiwān ār  
' patav-lākan Vibhīshēṇ gav giriphtār 879.
- ' yih kyāh kari zāni wōñ kath jāyi rūzith  
' diyēs kati sōkh suh Rāwun hāl būzith ' 880.
- wodun wārā, ' Baruth yod<sup>u</sup> āsihēm yōr  
' mē-pēṭh kar wātihēm yuth<sup>u</sup> kāsi-hond<sup>u</sup> zōr ' 881.
- Vibhīshēṇ log<sup>u</sup> wanani, ' tyuth<sup>u</sup> āsi kus vīr  
' kambar gāṇḍith dapās dawahāk<sup>i</sup> bōh tadbīr 882.
- ' chuh gāsāh akh wanas amrēth-sanzīwan  
' kōhas-pēṭh rāth-kyut<sup>u</sup> āsān shēmāh zan 883.
- ' anēy kāṭshāh gāthith sub<sup>a</sup>han prabātan  
' sūrē-khasanay suliy gāthi zinda Lākh<sup>i</sup>man 884.
- ' amā tot<sup>u</sup>-tāñ gāthōn<sup>u</sup> wārā chuh manzil  
' shurāh shēth kruh tot<sup>u</sup> biyē yun<sup>u</sup> chuh mushkil ' 885.
- mandoch<sup>u</sup>mot<sup>u</sup> ōs<sup>u</sup> nā Halmōt<sup>u</sup> ṭ<sup>a</sup>kan drāv  
wōṭhith gav tshāla hēth zan gav wōṭhith wāv 886.
- rumāh akh parbatas-pēṭh wōt<sup>u</sup> yēkh-bār  
wuchun tath rākhēsau dith thōw<sup>u</sup>mot<sup>u</sup> nār 887.
- tulun parbuth nakhas-pēṭh āv ākōsh<sup>i</sup>  
Wudas sōpon<sup>u</sup> buñul<sup>u</sup> tim lág<sup>i</sup> karani kōsh<sup>i</sup> 888.
- Baruth bēdār sōpon<sup>u</sup> tambalith drāv  
wuchun ākōsh<sup>i</sup> yēli ḍyūṭhun tsalan wāv 889.

- nakhas-kēth hēth tsalan zan sōna-sünz<sup>u</sup> Lōkh  
dyutus tām<sup>i</sup> tīr ōs<sup>u</sup>s Rāwanūn<sup>u</sup> shēkh 890.
- Hanūmānas suh Barathun<sup>u</sup> tīr yēli āv  
wuchiv kētha-pōth<sup>i</sup> pēv butarōts<sup>u</sup>-pēth wāv 891.
- parani log<sup>u</sup> ‘ Rāma Rāma kyāh yih bēdād  
‘ yih jin chwā dēv chwā kina ādamī-zād ’ 892.
- tithay būzith Baruth gav nāla trāwan  
prīshan shēch<sup>i</sup> ōs<sup>u</sup> suh nēth āwan ta kāwan 893.
- tasanzē zēvi bōy<sup>i</sup>-sond<sup>u</sup> yān nāv būzun  
pathar pēv yūs<sup>u</sup> wodun bētāb sōpon<sup>u</sup> 894.
- wadan pryutsh<sup>u</sup>nas, ‘ chuh kyāh tas bōy<sup>i</sup>-sond<sup>u</sup> hāl  
‘ mē tas-nishē dūr gōmot<sup>u</sup> wōt<sup>u</sup> yūs<sup>u</sup> kāl ’ 895.
- Hanūmānan wonun tas hāl sōruy  
‘ suh Lākh<sup>i</sup>man Yindrazit<sup>i</sup> az rāth mōruy 896.
- ‘ tasandi lasanuk<sup>u</sup> dawāh ath parbatas ōs<sup>u</sup>  
‘ tsē dyut<sup>u</sup>mot<sup>u</sup> tīr dōrith yit<sup>i</sup> wasith pyōs ’ 897.
- dopus Baratan, ‘ tamyuk<sup>u</sup> nō yāra chuy gam  
‘ bōh tīras-pēth tsunath tōrith ba-yēkh-dam 898.
- ‘ tulun parbuth karav yot<sup>u</sup>-tān kuñ<sup>u</sup>y kath  
‘ bōh tīras-pēth ba-Lankā wātanāwath ’ 899.
- Hanūmānas tih būzith khōsh sapon<sup>u</sup> man  
wōthith gav kōh hēth pēv dar-ashukh-wan 900.

46. REVIVAL OF LAKṢMAṆA. DEATH OF INDRAJIT. AWAKENING AND DEATH OF  
KUMBHAKARṆA.

- Vibhīshēṇ āv ta tsōdun nōsh-ē-dārōh  
dyutun cyon<sup>u</sup> Lākh<sup>i</sup>manas tas tsol<sup>u</sup> suh jādōh 901.
- sapon<sup>u</sup> biyē zinda Lākh<sup>i</sup>man dīs<sup>u</sup>n āwāz  
korukh Halmot<sup>u</sup> Ludar tāmāth saraphrāz 902.
- suh wōth<sup>u</sup> thod<sup>u</sup> Rāma-tsandras gāsh biyē ās  
khanjar hēth pāna wōth<sup>u</sup> asōran korun dās 903.

- Vibhīshēṇ Lākh<sup>1</sup>manas-sūty rūḍ<sup>u</sup> pānay  
tamis hōvin Yindarzītan nishānay 904.
- suh Lākh<sup>1</sup>man-juv<sup>1</sup> karāṇay bōz<sup>1</sup> yēli ḍyūṭh<sup>u</sup>  
khaṭith-pōṭhin raṭith mōrun harith byūṭh<sup>u</sup> 905.
- Angud biye Zāmawanth Halmot<sup>u</sup> Ludar Wāv  
gaṭhith pēy rākhēsan sahlāb zan āv 906
- sapon<sup>u</sup> dēwāna Rāwun trān lōryōv  
Yindarzītūn<sup>u</sup> khabar būzith vēlaryōv 907.
- dapan, tas ôs<sup>u</sup> bōywāh akh dilāwār  
shēh rēth sūrith gaṭhān ôs<sup>u</sup> nēn<sup>a</sup>dri bēdār 908.
- sēṭhāh sakti karith suy wuzanōwun  
wadani log<sup>u</sup> tas panun<sup>u</sup> ahwāl bōwun 909.
- achēn phash-phash diwan lāran yōdas āv  
khēlis-manz-bāg pādar-s<sup>a</sup>h zan tatiy tsāv 910.
- raṭan yēs tas tsātan zan s<sup>a</sup>ts kapar-thān  
karan pārah dubāray kēh na tas jān 911.
- yiwan yus tas diwan dōrith ba-ākāsh  
dapan, tas kēh na rōzan lasanūc<sup>u</sup> āsh 912.
- wuchan yēs tas buchān āch<sup>i</sup>dar hēwan jān  
tsalan yus tas walan zan mār-i-pētsān 913
- sēṭhāh mōrin ta wārāh dūr trōvin  
raṭin wārāh tsatith tām<sup>i</sup> nēngalōvin 914.
- kūr<sup>u</sup>n tizi ta khū<sup>ũ</sup>-rīzi karān āv  
kārin maidān khōli zan na kāh zāv 915.
- wasith pēy sōr<sup>i</sup> wādar khyōkh hazīmath  
tih Suḡrīwan wuchun cashman khotus rath 916.
- khūts<sup>u</sup>s yēli tsakh sēṭhāh lāran tamis drāv  
wōthith tas myūl<sup>u</sup> yitha nāras-sūtin wāv 917.
- sapon<sup>u</sup> ākāsh mēts<sup>u</sup> būmī sapūñ<sup>u</sup> kūñ<sup>u</sup>  
tatiy mā Shēshēnāgas thar sapūñ<sup>u</sup> nūñ<sup>u</sup> 918.

- kamān phuṭ<sup>u</sup> tīr sūrith phīr<sup>u</sup> shēmshēr  
tsāṭikh jabajāma thaph löy<sup>u</sup>kh ráṭikh gēr 919.
- garāh lath akh akis lāyan garāh mushth  
garāh buth<sup>i</sup>-kin<sup>i</sup> garāh biyē pusht-bar-pusht 920.
- garāh gur<sup>i</sup> sōpanan yistāda rōzan  
garāh tsāpan badan khūnī gatshan tan 921.
- garāh tim zar-kakav lāgan khasan hyūr<sup>u</sup>  
pēwan pānay wasith yēli yūs<sup>u</sup> yiwān gyūr<sup>u</sup> 922.
- garāh kaṭh sōpanan jabrūth hāwan  
diwan daka akh akis-kun kala chāwan 923.
- satan dōhan satan rōts<sup>u</sup>n korukh jāng  
ditikh pātāl pād<sup>i</sup> ākāsh-kun hēng 924.
- patav-lākan asōr sōpon<sup>u</sup> zabardast  
dyutun dōrith pathar Suḡrīv gav past 925.
- sapon<sup>u</sup> bē-hōsh yēli buth<sup>i</sup>-kin<sup>i</sup> pathar pēv  
kūr<sup>u</sup>s kōm Kumbhakarṇan hēth tamis gav 926.
- raṭith yēli rākhēsan tyuth<sup>u</sup> pād<sup>a</sup>shāh nyūn  
Angud Halmot<sup>u</sup> patay gay yāñ timau tsyūn<sup>u</sup> 927.
- sapon<sup>u</sup> sāthāh gatshith bēdār Suḡrīv  
wuchan hēth kōchi-kēth ōsus niwan dēv 928.
- dandau-sūty nast rūṭ<sup>u</sup>nas dōn athan kan  
kāḍin tas mūla trōvin parbathāh zan 929.
- ṭ<sup>a</sup>kan gav Rāma-tsandras-nish asān ōs<sup>u</sup>  
suh rākhyos<sup>u</sup> tyuth<sup>u</sup> karith lāran patay gōs 930.
- pakan gav rath chakan yēli wāḍaran-mānz<sup>i</sup>  
wuchani lāg<sup>i</sup> tas buthis zan chis pēwan pānz<sup>i</sup> 931.
- wuchan yim ōs<sup>i</sup> tim tas-nish chih khōtsān  
ṭ<sup>a</sup>kan wōth<sup>u</sup> Rāma-juv tāñ tas dyutun kān 932.
- Sumirāh hyuh<sup>u</sup> wasith butarōts<sup>u</sup>-pēṭh pēv  
phuṭ<sup>u</sup>s han-han ta āḍ<sup>i</sup>jēn sūr tas gav 933.

47. RĀVAṆA APPEALS TO ŚIVA FOR HELP. ŚIVA GIVES HIM THE  
MAKĒŚVARA LĪṄGA, WHICH RĀVAṆA LOSES.

khavar būzith tabar zan Rāwanas āy  
sēṭhāh gav āsṭaras ṭhādani log<sup>u</sup> pāy 934.

sēṭhāh kōpyōv drāv ada pāna Rāwun  
gayēs yiy bōd Dayēs tiy ōs<sup>u</sup> hāwun 935.

khēwān aphsūs yūts<sup>ū</sup> ṭāpani log<sup>u</sup> zēv  
'mē tas kyāh won<sup>u</sup>,' ṭētas pēv tas Sadāshiv 936.

sēṭhāh kōpyōv ada yēli pyōs talwās  
onun pushpakh ta gav bar-kōh-i-Kailās 937.

shēran sōpon<sup>u</sup> Shiwas won<sup>u</sup> tām<sup>i</sup> ba-zōrī  
padēn-pēṭh pāda-kamalan log<sup>u</sup> suh pōrī 938.

wonun tas, 'Rāma-ṭandran kor<sup>u</sup> mē bēdād '  
ditin bārav wadan phār<sup>i</sup>yād-phār<sup>i</sup>yād 939.

paran-tal gav Mahādēwas paran pyōs  
shēran sōpon<sup>u</sup> prakh<sup>o</sup>ṭ<sup>u</sup> Shiv pāna tōṭhyōs 940.

Makēshōr tām<sup>i</sup> dyutus, 'gātsh Lōki nin rāth  
'thawun tati Rāma-juv pōshiy na tāt<sup>i</sup> zāth 941.

'thawun yiti nith tot<sup>u</sup> dushman yiyiy na  
'amā yēti thāwahan tati thod<sup>u</sup> wōthiy na ' 942.

Makēshōr sūty pānas yēli suh hēth āv  
wuchiv kētha-pōṭh<sup>i</sup> Nārod<sup>u</sup> tas prakrēṭs<sup>ū</sup> ṭāv 943.

yih gav ṭshal, āv zal tas log<sup>u</sup> wuchani dūr  
dopun, 'kāṭshāh gōtshum raṭihēm yih ṭhōkur ' 944.

wuchun buḍ<sup>u</sup> brōhmunāh dṛyūṭhun yiwan tām  
dopun tas-ḥun, 'ṭ<sup>a</sup>h raṭh ṭhōkur mē zal ām ' 945.

dopus tām<sup>i</sup> tōra, 'dātā ōra-kani phēr  
'mē chum manzil pakun<sup>u</sup> wārā gātshēm ṭēr ' 946.

wonus tām<sup>i</sup> zār, 'raṭh yima pān nōvith  
'dōyim<sup>ū</sup> gūr<sup>ū</sup> yēli gātshēm tēli ṭhun ṭ<sup>a</sup>h trōvith ' 947.

roṭus tām<sup>i</sup> gav suh Rāwun yēli nēbar drāv  
pakani log<sup>u</sup> zal tamis dār<sup>i</sup>yāv-dār<sup>i</sup>yāv 948.

sapon<sup>u</sup> lācār wārāh log<sup>u</sup> riwani  
dits<sup>u</sup>n krakh, 'zōra zal āv kōra-kani ' 949.

dopus tām<sup>i</sup> brōhmanan, 'wōñ sūr<sup>u</sup> wāday '  
thowun ṭhōkur mōhalakh yistāday 950.

wuchiv kētha-pōṭh<sup>i</sup> Rāwun tṣṣal<sup>a</sup>rōwun  
mōñishōr gav Makēshōr wōdañē thōwun 951.

lajyāv ada ṭhōkuras wārāh wandani rath  
'wōthēm thod<sup>u</sup>,' tām<sup>i</sup> mulay kūr<sup>u</sup>nas na harakath 952.

Makēshōr sūty nyunuk<sup>u</sup> sūrus tamannā  
tasalli gōs suh phīrith gav ba-Lankā 953.

48. RĀVAṆA'S INCANTATION. IT IS DISTURBED BY HANUMĀN AFFLICTING  
MANDÔDARĪ.

onun tṣhōḍith Shōkhur ôsus panun<sup>u</sup> gōr  
dopun tas, 'kyāh karav rūdum na kēh zōr 954

'chukhay gōr myōn<sup>u</sup> pozuy won<sup>u</sup>may tṣ<sup>a</sup>h poz<sup>u</sup> bōz '  
dopus tām<sup>i</sup>, 'sankalaph kar wōth khaṭith rōz 955.

'yih chēy kath sath satan dōhan oḡun zāl  
'zapith manth<sup>a</sup>r humun pōshiy na zāh kāl 956.

'ganz<sup>a</sup>r yōdwai yih zaph kāh kari na wāray  
'shētra-sandi mōkha tēli sōpani suh māray ' 957.

khonun son<sup>u</sup> cāh tathiy-manz-bāḡ suy byūṭh<sup>u</sup>  
oḡun zōlun tamyuk<sup>u</sup> d<sup>a</sup>h böy<sup>i</sup> tasānd<sup>i</sup> ḍyūṭh<sup>u</sup> 958.

gathith tām<sup>i</sup> Halmatas hyot<sup>u</sup> hāl bōwun  
'tṣ<sup>a</sup>h gath Rāwun aḡna-pēṭha nōsh<sup>ē</sup>rāwun ' 959.

gayēs lārān Angud Halmot<sup>u</sup> Vibhīshēṇ  
wuchukh Rāwun tapas-pēṭh mūd<sup>u</sup>mot<sup>u</sup> zan 960.

mulay thod<sup>u</sup> wōth<sup>u</sup>-na tas asōras dyutus mār  
karani log<sup>u</sup> zaph tapas tasandis namaskār 961.

- Hanūmānas wanani log<sup>u</sup> yiy Vibhīshēṇ  
 ‘ṭ<sup>ə</sup>h gāṣṭh Mandōdariyē saktī sēṭhāh an’ 962.
- suh gāv Mandōdariyē on<sup>u</sup>nas sitēzay  
 wonun tas, ‘wōñ ṭhunay wōlinjē nēzay’ 963.
- porun tām<sup>i</sup> nā-sazāh Mandōdariyē-kun  
 gāṣṭhith tami hāl sōruy Rāwānas won<sup>u</sup> 964.
- ‘yiwān chim pānz<sup>i</sup> ta wādar chim paran phāsh  
 ‘ṭolum trōvith nēcyuv<sup>u</sup> wōñ chēm kasūnz<sup>ū</sup> āsh’ 965.
- wodun wārāh cashma-dula horun rath  
 tih būzith drāv Rāwun ās gairath 966.
- dopus Mandōdariyē, ‘wōñ chum na tākath  
 dōhay won<sup>u</sup>may ta zāh būz<sup>u</sup>th na kāh kath’ 967.
- dopus tām<sup>i</sup> Rāwānan, ‘yim Rāma-juv<sup>i</sup> mōr<sup>i</sup>  
 ‘timau yim pāph kār<sup>i</sup>māt<sup>i</sup> ōs<sup>i</sup> tim hōr<sup>i</sup>’ 968.
- wodun wārā ḍēkas pananis dits<sup>ū</sup>n ṭsūṇḍ<sup>u</sup>  
 ‘Dayēs ōs<sup>ū</sup>m khōshī tapasiyē gayēm khūṇḍ<sup>u</sup> 969.
- ‘khabar chēy-nā Narāyēn pāna autār  
 ‘mudā chum mōkth gāṣṭhun yiy chum karun<sup>ū</sup> kār’ 970.

## 49. RĀVAṆA HIMSELF SALLIES FORTH. HIS DEATH.

- silāh sōruy onun sūtin tamis drāv  
 dazan lāsh<sup>i</sup> zan grazan s<sup>a</sup>h zan yōdas āv 971.
- kūr<sup>u</sup>n yūṭ<sup>ū</sup> kāl tāmāth zōrawōrī  
 dopun, ‘khēma vēh asōr gay māra sōrī’ 972.
- kunuy zon<sup>u</sup> gav suh zan gōṭan-andar kāv  
 gayēs h<sup>ū</sup>ñ<sup>ū</sup> Lōkh yīrawūñ<sup>ū</sup> sōpūñ<sup>ū</sup>s nāv 973.
- sangara-pēṭha sūrē lūstus añē-goṭ<sup>u</sup> gōs  
 badan ōṭyuk<sup>u</sup> amā pōlōd<sup>i</sup> hoṭ<sup>u</sup> gōs 974.
- tabal wōy<sup>ū</sup>n yōdas-pēṭh drāv lārān  
 horun osh<sup>u</sup> wanani log<sup>u</sup> tāñ, ‘wāhy Nārān’ 975.

samay sôruy wolun pānas kabāh zan  
shēmala ākāsh būmi-khōta vēṭh<sup>ū</sup> tamis tan 976.

kamān krūdūc<sup>u</sup> kamand az-kām zi lōj<sup>ūn</sup>  
sipar māyāyē-sūty saktī sambōj<sup>ūn</sup> 977.

rathāh dambuk<sup>u</sup> lodun tath zīn ahankār  
ṭ<sup>a</sup>kan gāv byūṭh<sup>u</sup> sūras tal chapith nār 978.

wālin jaba-jāma r<sup>a</sup>sh lūbūc<sup>u</sup> dīts<sup>ūn</sup> khūd<sup>i</sup>  
rathas lāg<sup>i</sup> yim lamani tim gam khēwan mūd<sup>i</sup> 979.

wadan butarāth yēli badzāth ḍyūṭhun  
sapon<sup>u</sup> tas shēm dopun, 'buth<sup>u</sup> hāwa kas-kun' 980

pakan yēli gāv wuchun sōr<sup>i</sup>say jahānas  
kunuy Rāwun ta pētarun pyōs pānas 981.

kamān krūdūc<sup>u</sup> tuj<sup>ūn</sup> yēli lāyihē tīr  
dapan, tāmāth achēn tas bīṭh<sup>u</sup> ānd<sup>i</sup>hīr<sup>u</sup> 982.

tih ḍīshith pānz<sup>i</sup> ta wādar āy lārān  
manas-manz Rāma-ṭsandras ōs<sup>i</sup> ṭshārān 983.

shēran sōpān<sup>i</sup> paran Nārāyēṇas pēy  
wuchith tas Rāwanas māzas lūj<sup>ū</sup>kh rēy 984.

dapani lāg<sup>i</sup> tas, 'chuh Rāwun vīh hōvīth  
'tyuthuy yuth<sup>u</sup> sārēniy ṭshuni nēngalōvīth 985.

'mahārājā dayā kar chukh Nārāyēn  
'ṭshariy ās<sup>i</sup> vēri gāl<sup>i</sup> ṭsant<sup>a</sup>al sapon<sup>u</sup> man 986.

'samandar chukh ṭ<sup>a</sup>h ās<sup>i</sup> chiy pā-bubar zan  
'hawāwā dith chuh dāwā māyē-sūty man 987.

'tagan chuy Rāwanas-sūtin karun<sup>u</sup> ṭshal  
'Nārāyēn rachta pananēn wōñ paran-tal 988.

'chuh būgun<sup>u</sup> yūt<sup>u</sup> krēchēr kar chuh tākath  
'Nārāyēn hāv ṭ<sup>a</sup>h r<sup>a</sup>ṭsaras-kun panūñ<sup>ū</sup> wath' 989.



- padyau-pēṭha shēra kin<sup>i</sup> trōwukh amāma  
parani lāg<sup>i</sup> pānz<sup>i</sup> ta wādar ‘Rāma Rāma’ 990.
- wadana-sūṭy pān nōvikh yūts<sup>u</sup> wānikh zār  
shēran gay Yīshōras trōwukh ahankār 991.
- saponukh sāwadān man gōlukh suh dushman  
shēmīth nishē māyē santōshēs dīts<sup>u</sup>kh tan 992.
- kanau kath bōz sōmana lag Yīshōras-kun  
parun abyōs<sup>i</sup> r<sup>o</sup>t<sup>u</sup> hāviy suh darshun 993.
- nawakh prōnith thawakh yōdwai kathāh yād  
galiy rākhyos<sup>u</sup> ada sōr<sup>u</sup>y tsaliy vyād 994.
- dapan, yēli Rāma-tsandran ḍyūṭh<sup>u</sup> Rāwun  
yēmau yuth<sup>u</sup> wuch<sup>u</sup> timan tyuth<sup>u</sup> ōs<sup>u</sup> hāwun 995.
- wanani log<sup>u</sup> wāḍaran, ‘ath kyāh chuh cāray  
‘asōr ḍishith gāṭhan būmiyē chih pāray 996.
- ‘waniv wuñ-kēn Kamis chiwa Rāwanān<sup>i</sup> zōr  
‘aniv tas kala tsāṭith samayēs kariv dōr’ 997.
- dapan, sārēn<sup>i</sup> sapūñ<sup>u</sup> tāmāth zabān band  
humani lāg<sup>i</sup> pān āgnas yitha humān kand 998.
- kamān karmūc<sup>u</sup> tujūn tas Rāwanas-kun  
nishānas pāpakis-pēṭh tīr sēz<sup>o</sup>run 999.
- vētsārūc<sup>u</sup> wath wuchith dyut<sup>u</sup>nas ba-gardan  
ratas-sūṭy myūl<sup>u</sup> tyuth<sup>u</sup>-hyuh<sup>u</sup> Dashērāwun 1000.
50. VIBHĪṢAṆA INSTALLED AS KING OF LANKĀ.
- kūr<sup>u</sup>kh shōdī munōdī drāy dith tāj  
Vibhīshēṇ Lōki-pēṭh gav dharm-kā rāj 1001.
- dapan, yot<sup>u</sup> tāñ chuh tāban sūrē tsandram  
karun<sup>u</sup> rājuth ba-Lankā kēh na tas gam 1002.
- raṭith yēli tati timau sōriy asōr mōr<sup>i</sup>  
tatiy tim pānz<sup>i</sup> ta wādar zinda gay sōr<sup>i</sup> 1003.

51. RĀMA DETERMINES TO SEARCH FOR SĪTĀ. 1004–1017

51. RĀMA DETERMINES TO SEARCH FOR SĪTĀ.

- sapon<sup>u</sup> yēli Lōki-pēṭh asōran yih samhār  
dapan, phirith pakan gāv Rāma-autār 1004.
- wandūc<sup>ū</sup> sardī wuchith sardyōv bulbul  
taway gul ṭhāḍanas kor<sup>u</sup> tām<sup>i</sup> tagōphul 1005.
- ‘ tih mā zōnun harud atsanay gulālan  
‘ wandas mā nāra-sūtin cashma zālan 1006.
- ‘ babūr<sup>ū</sup> ṭṣēph dith khaṭith rōzan yēmb<sup>a</sup>r-zal  
‘ tithay yitha pōṭh<sup>i</sup> sabzī kōla-baṭhēn-tal 1007.
- ‘ gul-ē-kōsam ta biyē waṭaphaṭ<sup>i</sup> ta zindōr  
‘ ṭalan pānas zēmistānas ladan bōr 1008.
- ‘ samith sōriy bahārāk<sup>i</sup> gul ba-dī-hāl  
‘ wanduk<sup>u</sup> bōzan khaṭith rōzan ba-pātāl 1009.
- gumān tas gāv, ‘ gulas mā kor<sup>u</sup> wandan lūṭh  
‘ na-tay wuch ḍarm būgun<sup>u</sup> zanm chuy krūṭh<sup>u</sup> 1010.
- ‘ ṭakur dūrēr halab-shīshēs kakur<sup>u</sup> pyōs  
‘ wanduk<sup>u</sup> bahāna man tas pāna haṇḍ<sup>a</sup>ryōs 1011.
- ‘ manas mā gāv tamis Sītāyē kar-tāñ  
‘ bōh chēs rātas ṭōḍūsh<sup>ū</sup> ṭandrama prazalān 1012.
- ‘ bō-nay nērakh chih tārakh pān mārān  
‘ Sumīras sōr<sup>i</sup>say chum sūrē ṭhārān 1013.
- ‘ sēṭhāh ōsus gamot<sup>u</sup> tizuk<sup>u</sup> ahankār  
‘ chambas-pēṭh lūr<sup>u</sup> gāyēs hyot<sup>u</sup>nas phambas nār ’ 1014.

52. MANDŌDARĪ AND SĪTĀ.

- dopun Mandōdariyē mātāyē yānē  
‘ ṭ<sup>a</sup>h wantam kyāh mē ōsum karmalānē ’ 1015.
- dapan, tami lōla-sūty yith dop<sup>u</sup> tamis-kun  
‘ yithay-pōṭhin zan<sup>a</sup>m sōruy chuh būgun<sup>u</sup> 1016.
- ‘ kaway-bāpath ṭṣē lōj<sup>u</sup>th nāra-wuzamal  
‘ kēṭhay ṭandrama khoṭ<sup>u</sup>tham tārakan-manz 1017

- ‘ kaway-bāpath wadan chēkh mōkta hāran  
 ‘ kēthay sōsan koruth dōn gul-i-anāran 1018.
- ‘ kaway-bāpath tsē lôguth āshka-pēcān  
 ‘ matay wadtam kēthay khōruth razē pān 1019.
- ‘ kaway-bāpath yēmb<sup>a</sup>r-zal bara kūr<sup>ū</sup>tham  
 ‘ horuth rath wārayāh bēb nāra būr<sup>ū</sup>tham 1020.
- ‘ kaway-bāpath koruth sōmbul paraishān  
 ‘ maran bulbul karān armān ba-armān 1021.
- ‘ kaway-bāpath tsē wuñ nilyēy wōzāl<sup>i</sup> nam  
 ‘ khēwan chēkh gam tsē ami-sūty kyāh gāthiy kam 1022.
- ‘ kāmīy dop<sup>u</sup>nay, “ ma kar kuni sāta ārām ”  
 ‘ kāmīy dop<sup>u</sup>nay, “ tsē gātsh<sup>i</sup>nay mandēñēn shām ” 1023.
- ‘ kāmīy dop<sup>u</sup>nay, “ tsē lōlas yūts<sup>u</sup> gāthiy hōl ”  
 ‘ kāmīy dop<sup>u</sup>nay, “ tsē dushman ōs<sup>i</sup>nay mōl<sup>u</sup> ” 1024.
- ‘ kāmīy dop<sup>u</sup>nay, “ lōkūt<sup>u</sup> āwāra sōpan ”  
 ‘ kāmīy dop<sup>u</sup> Rāwanas, “ hiyē-māl phōj<sup>ū</sup> wan ” 1025.
- ‘ mē būzum hiy niyēm bōna nōg<sup>i</sup>rōyiy  
 ‘ yih kām<sup>i</sup> yutsh<sup>u</sup>nay zinday gātsh<sup>i</sup>nay judōyiy 1026.
- ‘ bōh nay wōñ cyōn<sup>u</sup> gam khyon<sup>u</sup> yūt<sup>u</sup> tsālay  
 ‘ pakum sūtin nimath karathas hawālay ’ 1027.
- wadan gayē lūj<sup>ū</sup> wanani Mandōdarī zār  
 wodun tyuth<sup>u</sup> yuth<sup>u</sup> narakan tshēta gāshan nār 1028.

53. MANDÔDARĪ'S LAMENT. SHE INTERCEDES WITH RĀMA FOR SĪTĀ.

(Metre, Accentual.)

- ‘ parayō lōla yēts<sup>i</sup>hi “ Rāma Rāma ”  
 ‘ ma wōñ rōsh Rāma-tsāndarō 1029.
- ‘ ts<sup>a</sup>y chukh hiyē ānd<sup>a</sup>ruk<sup>u</sup> dāna  
 ‘ yih chēy pāna yēmb<sup>a</sup>r-zal  
 ‘ kyāh kara bara kūr<sup>ū</sup>tham khāma  
 ‘ mav rōsh Rāma-tsandarō

- ' parayō lōla yētsi " Rāma Rāma " 1030.  
     ' ma wōñ rōsh Rāma-ṣandarō  
 ' gōlābō mav ṣalum trōvith maswal  
     ' maswal pān nōvith chēy  
 ' yēmb<sup>a</sup>r-zal-pāna bādām-cashmō  
     ' mav rōsh Rāma-ṣandarō  
 ' parayō lōla yētsi " Rāma Rāma " 1031.  
     ' ma wōñ rōsh Rāma-ṣandarō  
 ' yih chēy butarāth ṣ<sup>a</sup>h chukh nab  
     ' mav dis dab dōgun<sup>u</sup> mār  
 yih chēy tan ta ṣ<sup>a</sup>h chēhas jāma  
     ' mav rōsh Rāma-ṣandarō  
 ' parayō lōla yētsi " Rāma Rāma " 1032.  
     ' ma wōñ rōsh Rāma-ṣandarō  
 ' Dashērāwun ōs<sup>u</sup> mē bahānay  
     ' bōh ōs<sup>u</sup>s pāna pariyē-zāth  
 kawa zāna Dayēs khōsh kyāh āmō  
     ' mav rōsh Rāma-ṣandarō  
 ' parayō lōla yētsi " Rāma Rāma " 1033.  
     ' ma wōñ rōsh Rāma-ṣandarō  
 ' ṣ<sup>a</sup>h ōsukh mājē māl<sup>i</sup>shē-khānay  
     ' yih ōs<sup>u</sup>y pāna yēmb<sup>a</sup>r-zal  
 ' karmalāni yiy mē nēkhpūr<sup>u</sup> ṣāmō  
     ' mav rōsh Rāma-ṣandarō  
 ' parayō lōla yētsi " Rāma Rāma " 1034.  
     ' ma wōñ rōsh Rāma-ṣandarō  
 ' yih chēy mājē-hünz<sup>u</sup> shīr-khārō  
     ' āwāra gōmūt<sup>u</sup> mālīni az  
 ' cyōnam dōd biyē dāma dāma  
     ' mav rōsh Rāma-ṣandarō  
 ' parayō lōla yētsi " Rāma Rāma " 1035.  
     ' ma wōñ rōsh Rāma-ṣandarō  
 ' ōsus lāni drāyēm krāni  
     ' karma-lōn<sup>i</sup> myōn<sup>i</sup> won<sup>u</sup>nam yiy  
 ' dop<sup>u</sup>nam tas ti yiy lēchyāmō  
     ' mav rōsh Shyāma-sōndarō

- ‘parayō lōla yēts̥hi “Rāma Rāma”  
 ‘ma wōñ rōsh Rāma-ṭsandarō 1036.
- ‘gūṇḍ<sup>ū</sup>mas kūñ<sup>ū</sup> tshuñ<sup>ū</sup>m kōli  
 ‘mē dop<sup>u</sup> zōli gayēs-nā  
 ‘shēhra lūb<sup>ū</sup>tha kina kuni gāma  
 ‘mav rōsh Rāma-ṭsandarō  
 ‘parayō lōla yēts̥hi “Rāma Rāma”  
 ‘ma wōñ rōsh Rāma-ṭsandarō 1037.
- ‘azalaki lāni ōyiy bāgi  
 ‘tsēy pata lāgi t̥sōnz kyāh dāy  
 ‘pās kar pitarēñē dīn mā pāma  
 ‘mav rōsh Rāma-ṭsandarō  
 ‘parayō lōla yēts̥hi “Rāma Rāma”  
 ‘ma wōñ rōsh Rāma-ṭsandarō 1038.
- ‘hārān āyēs ashicē tsāla  
 ‘lāran sūty Sītā hēth  
 ‘khōsh yiwawān<sup>i</sup> khōsh andāmō  
 ‘mav rōsh Rāma-ṭsandarō  
 ‘parayō lōla yēts̥hi “Rāma Rāma”  
 ‘ma wōñ rōsh Rāma-ṭsandarō 1039.
- ‘kanāki myāni hē kanadūrō  
 ‘bōh gūra-gūra karayō  
 ‘dūra-phali myāni khōsh-kandāmō  
 ‘mav rōsh Rāma-ṭsandarō  
 ‘parayō lōla yēts̥hi “Rāma Rāma”  
 ‘ma wōñ rōsh Rāma-ṭsandarō 1040.
- ‘haṭāki myāni hā mōktahārō  
 ‘pōkhta-kāra kar mō hōl  
 ‘guma-bōl<sup>i</sup> lōla cyāni āmō  
 ‘mav rōsh Rāma-ṭsandarō  
 ‘parayō lōla yēts̥hi “Rāma Rāma”  
 ‘ma wōñ rōsh Rāma-ṭsandarō 1041.
- ‘guma-haṭi myāni būm kōpōnī  
 ‘mūhani tīra mōr<sup>u</sup>thas bōh  
 ‘siyā-cashma chēy bādāmō  
 ‘mav rōsh Rāma-ṭsandarō

54. MANDÔDARĪ BRINGS SĪTĀ TO RĀMA. 1042-1053

- ‘parayō lōla yēṭshi “Rāma Rāma”  
 ‘ma wōñ rōsh Rāma-ṭandarō 1042.
- ‘prakāshē-sūty yēli rōza hōshē  
 ‘gōlābas gav kōṅga-pōshē-rang  
 ‘dil gav sang ta tan gayē trāmō  
 ‘mav rōsh Shyāma-sōndarō  
 ‘parayō lōla yēṭshi “Rāma Rāma”  
 ‘ma wōñ rōsh Rāma-ṭandaro’ 1043.

54 MANDÔDARĪ BRINGS SĪTĀ TO RĀMA. RĀMA’S DOUBTS ABOUT SĪTĀ. THE  
 GODS AND DAŚARATHA BEAR WITNESS TO HER PURITY. THE ORDEAL  
 BY FIRE.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - -.)

- mudā Mandôdarī Sītāyē hēth gayē  
 wadani lūj<sup>ū</sup> Rāma-autāras paran pēyē 1044.
- wodun wārāh dopun tas, ‘myôn<sup>u</sup> kar pāy’  
 dopus tām<sup>l</sup>, ‘gāth ṭṣē chēy Lankāyē-manz jāy’ 1045
- kūr<sup>ū</sup>s tami lōla-sūty līlā sa būz<sup>ū</sup>n  
 dilāsāh dith tithay Lankāyē sūz<sup>ū</sup>n 1046.
- dilāsāh dith sa yēli sūz<sup>ū</sup>n ba-Lankā  
 pakan gav lūj<sup>ū</sup> pakani tas-sūty sa Sītā 1047.
- dopun Sītāyē-kun tām<sup>l</sup> Rāma-ṭandran  
 ‘ṭṣē-kun wuch<sup>l</sup> wuch<sup>l</sup> mē wārāh man chuh haṇd<sup>a</sup>ran 1048.
- ‘gōḍaṇ tām<sup>l</sup> rākhēsan dar-dil kūr<sup>ū</sup>y jāy  
 ‘ṭshētyōy mā man tamyuk<sup>u</sup> mā chuy ṭṣē parwāy 1049.
- ‘dōyum<sup>u</sup> ḍsuy sēṭhāh gōmot<sup>u</sup> ahankār  
 “mē-pēṭh dēwāna gōmot<sup>u</sup> Rāma-autār” 1050.
- ‘trēyim<sup>ū</sup> trīvarna ḍs<sup>ū</sup>kh-nā ba-Lankā  
 ‘dapan sōriy, “kūñ<sup>ū</sup>y zūñ<sup>ū</sup> ḍs<sup>u</sup> Sītā” 1051.
- ‘yih ṭsūrim<sup>u</sup> cyōn<sup>u</sup> buth<sup>u</sup> ḍīshith ḍolum man  
 ‘ṭshēñ<sup>y</sup> yōrī ṭshēnith wōñ gōs dushman 1052.
- ‘mōhōbath gav kathāh sūrum tamannā’  
 tih būzith lūj<sup>ū</sup> wadani kōtāh sa Sītā 1053.

- dopun tas-kun, 'satüc<sup>ü</sup> sökhī anay wõñ  
' trikōṭi dēwatā söriy anay wuñ ' 1054.
- wuchun ākāsh-kun wütsh<sup>ü</sup> tōra wōnī  
' chēh pāpau-nish judā yih lāl-i-kōnī ' 1055.
- pryutshun Sūrēs tāmiy wārā kasam höv<sup>i</sup>  
' yih chēy nirmal apoz<sup>u</sup> dōrzan hēyin növ<sup>i</sup> 1056.
- dopun Yindras, 'pozuy Nārān-nēmāt<sup>i</sup> wan  
' mē mā zāh Rāma-ṣandras-rost<sup>u</sup> ḍolum man ' 1057.
- kasam Yindrāza hāwan, 'tā-ba-ī-hāl  
' kañēkh Sītā mē chum sākhyāth Mahākāl ' 1058.
- wadan Sītā dapan tas, 'chukh ṣ<sup>a</sup>h autār  
' kasam chum yiy ṣē-path gātsha nēnd<sup>a</sup>ri bēdār 1059.
- kasam chum yiy paradēn-nish lagēm pām  
' kasam chum brōṭha bēh bar-pharsh-ē-ārām 1060.
- ' ṣē-rostuy kus dōyum<sup>u</sup> ṣ<sup>a</sup>y chukh trēkāran  
' yēman rātas dōhas söriy chih ṣhāran 1061
- 'kasam chuh yiy ṣē-rost<sup>u</sup>-ay kāh mē khōsh ām  
' sahā āsum mē wõñ kāsum parüz<sup>u</sup> pām ' 1062.
- wodun yüt<sup>ü</sup>, gōs Dashērath rāza paidā  
dopun gōbaras, 'pozuy nirmal chēh Sītā ' 1063.
- wonus tam<sup>i</sup> Rāma-ṣandran, 'āy<sup>i</sup> Dil-ārām  
' wanay wõñ poz<sup>u</sup> taway āsakh na bad-nām 1064.
- ' üñ<sup>u</sup>th yēli shroṣarüc<sup>ü</sup> sökhī dyututh lāph  
' ṣ<sup>a</sup>h atsh nāras-andar sōruy ṣaliy pāph 1065.
- ' sēṭhāh r<sup>o</sup>t<sup>u</sup> won<sup>u</sup> sarāphas-kun sōn<sup>a</sup>r<sup>i</sup> bōz  
' "naniy sōn nāra nīrith yāra khōsh rōz" 1066.
- ' ṣ<sup>a</sup>h atsh nāras-andar yod<sup>u</sup> chiy ṣē r<sup>a</sup>t<sup>i</sup> gōn ' 1067.
- ' tatiy gātshi sara sartal āsi yā sōn ' 1067.
- shēmāh gardan gayēs hüj<sup>ü</sup> lüj<sup>ü</sup> wadani  
' tih zānakh yēs yih bani tas kyāh sapani ' 1068.

- munödī drāyē yiy nōsūri lod<sup>u</sup> trān  
balin yā nār zōlin tas chuh tiy jān 1069.
- wadan Sītā jamā gay pānz<sup>1</sup> ta wādar  
ogun shītan kruhan sōpon<sup>u</sup> barābar 1070.
- dapan kēh, 'nāra dazi wuñ pōparis tan'  
dapan kēh, 'āsi wuñ prazalan shēmāh zan' 1071.
- dapan kēh, 'tsāyē sōrgüc<sup>u</sup> hūr nāras'  
dapan kēh, 'wāti wuñ mā sōrga-dwāras' 1072.
- dapan kēh, 'asōra-sandi-putshy gōs yuth<sup>u</sup> hāl'  
dapan kēh, 'pariyē wuñ āch<sup>1</sup>dar walēs nāl' 1073.
- dapan kēh, 'kyāh-sanā kyuth<sup>u</sup>-hyuh<sup>u</sup> banēs rang'  
dapan kēh, 'dūr<sup>u</sup> yuth<sup>u</sup> duniyāh gāthēs tang' 1074.
- dapan kēh, 'Rāma-tsandran hyot<sup>u</sup> amis khūn'  
dapan kēh, 'nēri wuñ zan abra-tala zūn' 1075.
- dapan kēh, 'yiy chuh tas yēs pāph āsan'  
dapan kēh, 'kūh na karmüc<sup>u</sup> hān kāsan' 1076.
- pakan gayē pāna āmüs<sup>u</sup> Mōha-māyā  
pakan phīrith wuchan chēy tsāyē tsāyā 1077.
- pakan gayē pāna yīran āyē Sītā  
tithis nāras-andar zan wüth<sup>u</sup> ba-daryā 1078.
- karan mōrchala ös<sup>u</sup>s nāra-pēth<sup>1</sup> rēh  
'wanday rath kath karum sāthāh atiy bēh' 1079.
- dazith gav tas wuchith sōruy tsandan-kāth  
sa tizüc<sup>u</sup> rēh wuchith d<sup>a</sup>h tsol<sup>u</sup> diwan lāth 1080.
- suh gairath nār dīshith path gav az-nūr  
gayēs kēh ts<sup>a</sup>nē kēthāh basm kēh sūr 1081.
- riwan Sītā pēwan tas-pēth tēngal \* kūt<sup>1</sup>  
raṭan gul zan tsātan kōsam athau-sūty 1082.

\* V. L. nāra-kang.



- dazith yēli nār gāv tā cār-dah rōz  
tsōdūsh<sup>ū</sup> tsandrama sōpon<sup>u</sup> māh-i-dilsōz 1083.
- achēn lūj<sup>ū</sup> zūn wuch<sup>i</sup> wuch<sup>i</sup> tsandramas-kun  
wanani lāg<sup>i</sup>, 'kami sangara hāvi darshun' 1084.
- sapon<sup>u</sup> tsandrama zan shāmas namūdār  
wuchith tas-kun tsolukh sārēn gāṭakār 1085.
- wuchukh tas krūd gōmot<sup>u</sup> ḍēka-nishē dūr  
dopukh, 'Lākh<sup>i</sup>mī chēh mā Brahmā-juvūñ<sup>u</sup> kūr<sup>ū</sup>' 1086.
- sōnāk<sup>i</sup> wast<sup>ar</sup> walith yēli drāyē Sītā  
shurāh sāmāna tami ān<sup>i</sup>māt<sup>i</sup> sarāpā 1087.
- wōnduk<sup>u</sup> tsol<sup>u</sup> gōsa gam sapūñ<sup>ū</sup> sōkhas-tal  
gōlābas mīj<sup>u</sup> biyē bāgūc<sup>ū</sup> yēmb<sup>ar</sup>-zal 1088.
55. THE COMING OF SPRING. RĀMA'S RETURN TO AYŌDHYĀ.
- tsalith gāv shin rūd<sup>u</sup> tshēph dith suh dar-kōh  
zēmistān sūr<sup>u</sup> sōtān<sup>i</sup> āy r<sup>āt</sup><sup>i</sup> dōh 1089.
- raṭith tas yir<sup>i</sup>kumis dīt<sup>i</sup> nyōv<sup>i</sup> paizār  
ariñē-pōshēs sapūñ<sup>ū</sup> hiyē-māl bēzār 1090.
- wonuy yiy ṭēka-baṭañēv gili-ṭūryēv  
wuchith tas sōsanās āmūts<sup>u</sup> phaṭith zēv 1091.
- asani lāg<sup>i</sup> pānavūñ<sup>ū</sup> wāṭa-phāṭ<sup>i</sup> ta zindōr  
kōngās wuch pōparay rūzith gāyēs khōr 1092.
- laḍar-pōshēn anāras kor<sup>u</sup> gulis myūṭh<sup>u</sup>  
wanan kanṭhas, 'hasa, asē kaīsi mā ḍyūṭh<sup>u</sup>' 1093.
- asan kōsam khasan zuv handi-pōshēn  
tsasan zambakh wadan maswal chēh tōshēn 1094.
- yih pampōshēs dapan hiy-āsmōnī  
'mē-sūty kēṭshā thavūñ<sup>u</sup> gatshi pōr<sup>i</sup>zōnī' 1095.
- bab<sup>ūr</sup><sup>ū</sup> lāran tabar hēth gair-ē-jinsan  
mōshka-sūtin tshonḍun samsār zi han-han 1096.
- wōzāl<sup>i</sup>-pōshau-sūtin yēli sabz gāv kul<sup>u</sup>  
gulan-pēṭh tshālā māran chuy suh bulbul 1097.

## UTTARA KĀṆḌA.

56. RĀMA'S RETURN TO AYŌDHYĀ.

sapūñ<sup>u</sup> yēli sabza sabzī sōr<sup>u</sup> butarāth  
yēṭshāh sōpūñ<sup>u</sup> garas tas drāv r<sup>o</sup>t<sup>u</sup> sāth 1098

wōthith ākōshi gav bar-takht-i-Rāwun  
pakan Yindras thēkan nēhadāv chuh hāwun<sup>u</sup> 1099.

ṛ<sup>a</sup>kan tot<sup>u</sup> wōt<sup>l</sup> yēti-nā ōs<sup>u</sup> tas mōj<sup>u</sup>  
suh wōtith wōt<sup>u</sup> Lākh<sup>l</sup>man sūty hēth phōj 1100.

bihith gam hēth sēṭhāh mātā Kusalyā  
asān āyēs wanani lūj<sup>u</sup> tas Sumitrā 1101.

57. SUMITRĀ'S SONG.

(Metre, accentual.)

‘hāryēy bōz pōshēnūlūñ<sup>u</sup> bōla-bāshē  
‘āshē-rastēn gāsh haiy āv 1102.

‘dam chuh duniyāh ṭaṭith wālawāshē  
‘zāla lāg<sup>l</sup> rāzahams kathī kan thāv  
‘Rāma-juv<sup>l</sup> shēch<sup>l</sup> haiy lūz<sup>u</sup> anda-gāshē  
‘āshē-rastēn gāsh haiy āv 1103.

‘brūṭhim<sup>u</sup> āsh chēy nēnd<sup>a</sup>ri nāshē  
‘sēnd<sup>a</sup>ri-tham sōn<sup>u</sup> āgan ṭāv  
‘hada-rost<sup>u</sup> dila tas kar talāshē  
‘āshē-rastēn gāsh haiy āv 1104

‘lalawun lāla-phol<sup>u</sup> ma kar shur<sup>l</sup>-bāshē  
‘sulawun sulavith hāl tas bāv  
‘mōlawani gāthi nyun<sup>u</sup> phōlawani gāshē  
‘āshē-rastēn gāsh haiy āv 1105.

‘pātāla khot<sup>u</sup> kina, woth<sup>u</sup> ākāshē  
‘prakāshē tasandī-sūty dāg haiy drāv  
‘nāv chus azalayē abadāki gāshē  
‘āshē-rastēn gāsh haiy āv 1106

‘wōthtay bōzī kartas zōrī  
 ‘Rāma-juv bōzi-nā yiyi-nā sōn"  
 ‘zāra-pāra kartas bōzi-nā bāshē  
 ‘āshē-rastēn gāsh haiy āv’ 1107.

‘Kikī ta Kusalyā āyē brōṭha lārān  
 ‘būzukh zi Rāma-juv ta Lākh<sup>1</sup>man āv  
 ‘kan thav kathan bōzta bōla-bāshē  
 ‘āshē-rastēn gāsh haiy āv 1108.

[Sumitrāyē dop<sup>u</sup>nakh, ‘wān<sup>1</sup>tav wāray  
 ‘apoz<sup>u</sup> chwā poz<sup>u</sup> chwā Rāma-juv sōn"  
 ‘aṇṇēgoṭ<sup>u</sup> gōmot<sup>u</sup> ōs<sup>u</sup> āv wōñ gāsh  
 ‘āshē-rastēn gāsh haiy āv’ 1108a<sup>1</sup>.

pāna tām<sup>1</sup> korun darm ta dāṇay  
 naḡarāk<sup>1</sup> lūkh ḡay traph<sup>a</sup>th sōriy  
 jānawār bōlani lāḡ<sup>1</sup> karēkh bōla-bāshē  
 āshē-rastēn gāsh haiy āv 1108b.

samith sōriy āy tot<sup>u</sup> lārān  
 dēwatā sōr<sup>1</sup> tōtā karanē lāḡ<sup>1</sup>  
 sārēv<sup>ūy</sup> samith won<sup>u</sup>, ‘āv az prazi gāsh  
 ‘āshē-rastēn gāsh haiy āv’ 1108c.

kāmadīni s<sup>a</sup>h āv ḡāsa hēth pānay  
 shāl ḡūb<sup>ū</sup> hōr<sup>ū</sup> brōr<sup>ū</sup> āsa yēkh-jā  
 sōriy chih karan panañē bōla-bāshē  
 āshē-rastēn gāsh haiy āv 1108d.

ḡyāna zōn<sup>u</sup> sārēv<sup>ūy</sup> ḡyānawālēv  
 āmot<sup>u</sup> chuh Bhagawān pāna zanmas  
 bāhan sūrēn-hond<sup>u</sup> chuy tas prakāsh  
 āshē-rastēn gāsh haiy āv 1108e.

Rāma-juv yēli byūṭh<sup>u</sup> takhtas pānay  
 dēwatā sōriy samith āy

<sup>1</sup> Verses 1108a-1109 occur only in one MS. They are a mixture of verses celebrating Rāma's return from exile, and of memories of the rejoicings at his birth. Cf. verses 88, 99.

prath jāyi sōpān<sup>1</sup> nagma ta nācē  
āshē-rastēn gāsh haiy āv 1108f.

zūna-pāch<sup>1</sup> navim<sup>u</sup> tsitras kyutuy  
bōdwār rūhin vrushē-laḡ<sup>a</sup>n ōs<sup>u</sup>  
arda-rāth gōmūt<sup>u</sup> ōs<sup>u</sup> āv biyē gāsh  
āshē-rastēn gāsh haiy āv 1108g.

prabāth phōl<sup>u</sup> tōy būz<sup>u</sup> yēli rāzan  
khōsh gav Dashērath vēṭhani log<sup>u</sup>  
Vasishṭhan dop<sup>u</sup>nas zāv phōlawani gāshē  
āshē-rastēn gāsh haiy āv] 1109

## 58. KAUSĀLYĀ'S JOY.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - - -.)

‘wōthith wananōv<sup>1</sup>tōs wōlinji shēr drāv  
‘suh tsol<sup>u</sup>mot<sup>u</sup> Rāma-juv Sitāyē hēth āv ’ 1110.

tih yāñ won<sup>u</sup>nas tamis kētha-pōṭh<sup>1</sup> osh<sup>u</sup> rūd<sup>u</sup>  
wasith pēyē rāza Dashērath zan tēliy mūd<sup>u</sup> 1111.

wonun sārēn<sup>1</sup>, ‘‘tsalith gav yār’’ wān<sup>1</sup>tav  
‘suh rūṭhum Rāma-juv tas zāra wān<sup>1</sup>tav ’ 1112.

tatiy tami dōd<sup>1</sup> wān<sup>1</sup>, ‘gāth<sup>1</sup>nas balāy dūr’  
tih būzith sōpanani log<sup>u</sup> shēstras sūr 1113.

pakan gayē dōn achēn rūdus na kēh gāsh  
achiv dyūṭhun gōbur biyē āv tas gāsh 1114.

korukh yēli nālamot<sup>u</sup> dōnaway wasith pēy  
onukh yūt<sup>u</sup> zōr lōlan bēkhabar gay 1115.

ganz<sup>a</sup>r yēs āsi tas hyuh<sup>u</sup> rōw<sup>u</sup>mot<sup>u</sup> lāl  
labēs yēli kyāh gāthēs tas-kun wuchith hāl 1116.

wadana-sūtin badan dōnawān<sup>1</sup> wanyēyēkh  
bandan-kun band zan nistar sanēyēkh 1117.

Sumitrā āyē ānd<sup>1</sup> ānd<sup>1</sup> grāyē māran  
pakan mōkta chakan pēṭh<sup>1</sup>-kin<sup>1</sup> sitāran 1118.

(Metre, Accentual.)

- ' Rāma-ṣandra Hari-Nārāyeṇō  
 ' lāgay dāna-dānāy hiy 1119.
- ' manas mā ṣe roṭ<sup>u</sup>tham gōsa  
 ' lāgayō tōsa-pōbarē  
 ' āham hēth ṣ<sup>a</sup>h Lākh<sup>i</sup>mī pāna  
 ' lāgay dāna-dānāy hiy 1120.
- ' khot<sup>u</sup>ham pūri-kani sūrē-rūpa  
 ' ṣalēm mūrē-alarun<sup>u</sup>  
 ' ṣ<sup>a</sup>h chukh pāna zuwuk<sup>u</sup> jāna  
 ' lāgay dāna-dānāy hiy 1121.
- ' mōktuk<sup>u</sup> hār ṣe chuy haṭi  
 ' chēsay maṭi pālanī  
 ' wuchana cyāni wōḡanan shāna  
 ' lāgay dāna-dānāy hiy 1122.
- ' ṣ<sup>a</sup>y chukh ann ṣ<sup>a</sup>y chukh dana  
 ' ṣ<sup>a</sup>y chukh mana-manzuk<sup>u</sup> tīz  
 ' ṣe khyāh wanay bōh kyāh zāna  
 ' lāgay dāna-dānāy hiy 1123.
- ' ṣ<sup>a</sup>h chukh hēri ṣ<sup>a</sup>y chukh bōna  
 ' wañām mana wuchath nēth  
 ' ṣ<sup>a</sup>h chukh ṣ<sup>a</sup>y zānakh pāna  
 ' lāgay dāna-dānāy hiy 1124.
- ' ṣ<sup>a</sup>h chukh mājē zāmot<sup>u</sup> rāja  
 ' ṣ<sup>a</sup>h chukh wājē nishānāy  
 ' ṣ<sup>a</sup>h chukh pāna māl<sup>i</sup>shē-khāna  
 ' lāgay dāna-dānāy hiy 1125.
- ' ṣ<sup>a</sup>h chukh hiyē ṇd<sup>a</sup>ruk<sup>u</sup> dāna  
 ' ṣ<sup>a</sup>h chukh jāna-mīrāh jān  
 ' mē ṣali wōnda-nishē armāna  
 ' lāgay dāna-dānāy hiy 1126.

‘wōthum tāj lôgum shēri  
 ‘wōnduk<sup>u</sup> nēri tamannā  
 ‘yētsi yus na suh nēth āsi hairāna  
 ‘lāgay dāna-dānay hiy’ 1127.

## 60. RĀMA'S HAPPY RULE.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - -.)

tamis Sītāyē biyē dōn rāja-zādan  
 lajēkh byon<sup>u</sup> byon<sup>u</sup> wandani tima cashma pādan 1128.

kōṭhis-pēṭh kala hēth tami lalanōvin  
 dilāsāh dīth sambōlin sulanōvin 1129.

jamāh sōriy khal<sup>ū</sup>kh yēli āy yēkh-bār  
 samith tas Rāma-tsandras yīy wānikh zār 1130.

Shēturgun Baruth biyē lūkh āy sōriy  
 lagani lāg<sup>i</sup> Rāma-tsandras pōr<sup>i</sup>-pōriy 1131.

tulukh mōrchala kār<sup>i</sup> kār<sup>i</sup> lôg<sup>u</sup>has tāj  
 Hindustānas korukh mūkūph chath bāj 1132.

sapūñ<sup>ū</sup> mashhūr yēli tīsh<sup>ū</sup> hukmrōnī  
 tih amrēth cēth lukau lūb<sup>ū</sup> zindagōnī 1133.

tapīshōr rēsh<sup>i</sup> ta wādar jūg<sup>i</sup> brōhman  
 sapān<sup>i</sup> khōsh-dil Dayēs-kun gōnd<sup>u</sup> timau man 1134.

ānikh ganjīna mutsarōvikh khazānay  
 ditin darmas garīban panani pānay 1135.

parani log<sup>u</sup> ‘Rāma Rāma’ sōr<sup>u</sup> ālam  
 borukh ānand trōwukh sāryukuy gam 1136.

kūr<sup>ū</sup>n yūts<sup>ū</sup> kāl tāmāth hukmrōnī  
 dapān ōs<sup>i</sup>, gūts<sup>ū</sup> zi āsūñ<sup>ū</sup> tsūr<sup>ū</sup> jawōnī 1137.

ITI ŚRĪRĀMĀVATĀRACARITAM.

ATAH PARAM LAVAKUŚAYUDDHACARITAM.

## II.

## ATHA LAVAKUŚAYUDDHACARITAM.

## 61. SĪTĀ'S CONCEPTION.

(Metre, *Hazaḥ*, ∪ - - -, ∪ - - -, ∪ - - .)

- dōhāh akh Rāma-ṣandras bab ṣēṭas pēv  
wonus tāṃ<sup>1</sup> sōpān<sup>1</sup>, 'cyōn<sup>u</sup> pōtrō mē gam khēv' 1138.
- onun ryosh<sup>u</sup> nād dith won<sup>u</sup>nas panun<sup>u</sup> hāl  
dopun, 'gāṭhi dōn achēn āsun<sup>u</sup> trēyum<sup>u</sup> lāl' 1139.
- Vasishṭhan yith korun tāñ jag-i-ashōmīd  
dyutun Sītāyē amrēṭh cyon<sup>u</sup> porun vīd 1140
- bahārāk<sup>1</sup> dōh zamīn ōs<sup>u</sup> zāpharōnī  
āb<sup>4</sup>r<sup>1</sup>-naisōn<sup>1</sup> roṭun tami lāl-i-kōnī 1141.
- wanan, tāñ yāñ rūṭ<sup>u</sup>kh hōgiñē-andar jāy  
dapan, wōṭh<sup>u</sup> hōgiñēn-sūty hōgiñēn nyāy 1142.

## 62. SĪTĀ'S SONG TO RĀMA.

[Sītā wanān Rāma-ṣandras.]

(Metre, Accentual.)

- 'mōr<sup>u</sup>thas madanō thūv<sup>u</sup>tham lādan  
'pādan wandayō zuv tay jān 1143<sup>1</sup>.
- 'mātā Kusalyā āyē brōṭha lārān  
' "Rāma-juv raṭahōn nālamati bōh"  
'Sumitrā chēh lāran, "wandas zuv pādan"  
'pādan wandayō zuv tay jān 1143a.
- 'mātā yēli ḍīṭh<sup>u</sup> tāṃ<sup>1</sup> Rāma-juwan  
'Rāma-juv paran pyōs pēṭh pādan  
'Kikiyi zuv wond<sup>u</sup> Rāma-juwas pādan  
' "pādan wandayō zuv tay jān" 1143b.
- 'nād dith onun Vasishṭha mahā-ryosh<sup>u</sup>  
'wuch-bā nēchatur rāj dimōs  
'sōriy paran pēy tasandēn pādan  
'pādan wandayō zuv tay jān 1143c.

<sup>1</sup> Verses 1143-1144 occur only in one MS.

- ' Baruth ta Shētruḡn āv brōṭha lārān  
   ' Rāma-juwas paran pēy pādan-pēṭh  
 ' "mōrchala-tāj dith wanday zuv pādan"  
   ' pādan wandayō zuv tay jān 1143d.
- ' khōsh gav naḡar d̥yūṭhukh yēli rāza  
   ' sōriy darm dān lāḡ<sup>1</sup> karanē  
 ' khōsh gav Rāma-juv b̥ūz<sup>u</sup> nakh pānay  
   ' pādan wandayō zuv tay jān 1143e.
- ' zanm pyoy<sup>u</sup> hyon<sup>u</sup> Rāwanani bāpath  
   ' hīthāh Dashēratha-rāzanē  
 ' taway wanwās gōkh t̥<sup>h</sup> pānay  
   ' pādan wandayō zuv tay jān 1143f.
- ' wanwās byūth<sup>u</sup>ham Danḡakh-wanay  
   ' āshram roṭuth wanas-manz  
 ' Shūrpanakhi viḡ kor<sup>u</sup> āyē tot<sup>u</sup> lārān  
   ' pādan wandayō zuv tay jān 1143g.
- ' pach rēth yēli goy<sup>u</sup> tasandis wādas  
   ' Shūrpanakhi shēch<sup>1</sup> kūr<sup>u</sup> tas Rāwanas  
 ' tambalyōv Rāwun lāryōv pānay  
   ' pādan wandayō zuv tay jān 1143h.
- ' s̥an<sup>1</sup>yās lōḡith gōs yēli dānas  
   ' t̥ūri āv Sītā hēth pānas  
 ' bram kētha dyutun tithis Bhagawānas  
   ' pādan wandayō zuv tay jān 1143i.
- ' ḡayē yēli khabar tas Bhagawānas  
   ' b̥ūzun zi Sītā hēth gav Rāwun  
 ' pāra pāra korun sōna-sandēn jāman  
   ' pādan wandayō zuv tay jān 1143j.
- ' wati yēli nīr<sup>1</sup> nīr<sup>1</sup> d̥iṭhikh tim wādar  
   ' nāla tul<sup>u</sup> timau, "kam-sanā chih"  
 ' Rāma-juv d̥yūṭh<sup>u</sup> yēli Halmāt<sup>1</sup> pānay  
   ' "pādan wandayō zuv tay jān 1143k.
- ' "zār myōn<sup>1</sup> bōztō Shrī Bhagawānō  
   "pādan wandayō zuv tay jān" 1143l.



Rāwanas mārani ākh Bhagawānō

‘ Rāwun tiy zānawunuy ōs<sup>u</sup>

‘ dōha aki dop<sup>u</sup>mas, “ ma kar aparāday ”

‘ pādan wandayō zuv tay jān

1143m.

‘ “ Sītāyē hēth ākh Dandakh wanay

‘ “ taway Rāma-juv mārani ōy

‘ “ zāra pāra tas kar, chuy autārō ”

‘ pādan wandayō zuv tay jān ’ ]

1144.

63. THE TREACHERY OF SĪTĀ'S SISTER-IN-LAW.

(Metre, *Hazaj*, ◡ - - -, ◡ - - -, ◡ - - .)

tamis Sītāyē mā ōs<sup>u</sup>s lōkūt<sup>ū</sup> zām

tamiy kyāh kor<sup>u</sup> tamis bar-mandinēn shām

1145

gamot<sup>u</sup> ōsus tamis Sītāyē-sūty wōr

lobun yēli dastagāh pēv tas kōṭhēn pōr

1146.

rash<sup>ē</sup>kh on<sup>u</sup>nas ta wuch<sup>1</sup>tav kyāh yih won<sup>u</sup>nas

prangas khōr<sup>ū</sup>n ta tāl<sup>1</sup>-kin<sup>1</sup> cāh khon<sup>u</sup>nas

1147.

‘ ts<sup>a</sup>h chēkh mā zāh-ti kāmāh myōñ<sup>ū</sup> bōzan

‘ panūñ<sup>ū</sup> ōsith vēndan chēkh, “ chēm yih dushman ”

1148.

‘ prīshay pāz<sup>1</sup>-kin<sup>1</sup> gathēm līkhith mē hāwun<sup>u</sup>

‘ ba-sūrath ōs<sup>u</sup> kas hyuh<sup>u</sup> Dashē-rāwun ’

1149.

sa ōs<sup>ū</sup> nā tas-nishin wārā garāzmand

dōyum<sup>u</sup> zōnun na, ‘ yih mā kēh karēm phand ’

1150.

trēyim<sup>u</sup> triyē-sanga-nishē wananas na cāray

sapūñ<sup>ū</sup> āwāra Sītā biyē dubāray

1151.

yih tsūrim<sup>ū</sup> kath tsarēr yēli tas sōkhas gav

ahankāras karan chuy yiy Sadāshiv

1152.

natay pūñsim<sup>ū</sup> panun<sup>u</sup> tas yiy mudā ōs<sup>u</sup>

gōbēr hōrith gathun gara tsēr mā gōs

1153.

shēyim<sup>ū</sup> shēnkā kūr<sup>ū</sup>s lūkau phūr<sup>ū</sup>s zām

satim<sup>ū</sup> kath Rāma-tsandras dōb<sup>1</sup> dīs<sup>ū</sup>n pām

1154.

65. LAKṢMAṆA ABANDONS SĪTĀ IN THE FOREST. 1155-1168

amā aiṭhim<sup>u</sup> pryutshus tām<sup>i</sup> Rāma-tsandran  
 ‘wanum wuñ-kēn pozuy kyāh chuy māngan man’ 1155.

dopus tami, ‘chēm wanas gatshanūc<sup>u</sup> manas rāy  
 ‘gatshith tim rish<sup>i</sup> bōh wuchahōkh biyē tihūnz<sup>u</sup> jāy’ 1156.

navim<sup>u</sup> Nārāyēṇan yutsh<sup>u</sup>nas yih pānay  
 dahim<sup>u</sup> Dayē-wākh tas-nishē yiy bahānay 1157.

yih kōhim<sup>u</sup> kath kuniy kēh kar chuh lārun<sup>u</sup>  
 khaṭith bēh wōñ raṭith Bhagawān ts<sup>a</sup>h tshārun 1158.

mudā tami lich<sup>u</sup> sūrath tas dopun, ‘dēsh  
 ‘yih Rāwun Naraka-wōsī vēh khēwan dēsh’ 1159.

raṭith tami nith tithay bōyis sa hōv<sup>u</sup>n  
 wuchiv kētha-pōṭh<sup>i</sup> Sītā māranōv<sup>u</sup>n 1160.

dopun tas-kun, ‘ts<sup>a</sup>h wuchtan bāyi kyāh chuy  
 ‘dōhay Sītā wuchān ath-kun tulan huy 1161.

‘mē niyēmas tsūri yēna tana pān mārān  
 ‘wadan, “mētrav,” chēh nētrau khūn hārān 1162.

‘sa wōñ bōzēm, “sa kākaz-han niyēm zōm<sup>u</sup>”  
 ‘tshunēm mōrith gayēm dōgiñē-sūtīn kōm<sup>u</sup>’ 1163.

64. RĀMA INSTRUCTS LAKṢMAṆA TO ABANDON SĪTĀ IN THE FOREST.

tih būzith Rāma-juv bētāb sōpon<sup>u</sup>  
 onun Lākh<sup>i</sup>man wonun sōruy tamis-kun 1164.

‘ts<sup>a</sup>h gath Sītāyē-sūty trōvith tshunun wan  
 ‘natay māran tithay yitha biyē na bōzan’ 1165.

wañās tām<sup>i</sup> Lākh<sup>i</sup>man ‘rūduy na yinsāph  
 ‘satī Sītā mē wantam kyāh korun pāph’ 1166.

65. LAKṢMAṆA ABANDONS SĪTĀ IN THE FOREST.

niyēn Sītā wanas-kun nith tshunani dūr  
 manōshē-zōts<sup>u</sup>-manz kaḍith zan sōrga-nishē hūr 1167.

dapan, wārā suh Lākh<sup>i</sup>man-juv riwān ōs<sup>u</sup>  
 pakan path-kun nazar phīrith diwān ōs<sup>u</sup> 1168.

- wadana-sūty gōs tsas hyot<sup>u</sup>nas dilas nār  
wuchān ōs<sup>u</sup> sāta sāta dēwa yiyēs ār 1169.
- wanan, Sītāyē won<sup>u</sup> tas Lākh<sup>1</sup>manas-kun  
'ts<sup>h</sup> wantam wāra ökh<sup>ü</sup>r<sup>ü</sup> kyāh mē sōpon<sup>u</sup> 1170.
- 'latan-hond<sup>u</sup> rath watan lārēm yih kyāh gōm  
'bōh chēs zānan yih wōpadīsh mā korum zōm<sup>ü</sup>' 1171.
- dopus Lākh<sup>1</sup>man-juwan, 'sāthāh yitīy bēh  
'jīgar dod<sup>u</sup> nēra kot<sup>u</sup> chēm shēra-pēth<sup>1</sup> rēh' 1172.
- yih kath būzith wasith bōn lūj<sup>ü</sup> khēnē vēh  
tsūj<sup>üs</sup> pōr<sup>1</sup>zān, yith pānas lūj<sup>üs</sup> rēh 1173.
- mañēn gōs gāsh kam dini lūj<sup>ü</sup> kañēn phēsh  
dopun tas, 'trāvtam gōḍa cyāvtam trēsh' 1174.
- suh gav tshōḍith onun tas pōñ<sup>u</sup> dūriy  
wuchun pyēmüts<sup>ü</sup> nēnd<sup>a</sup>r tas pariyē hūriy 1175.
- tab<sup>a</sup>ri-sūtin tsatīth buth<sup>1</sup>-kin<sup>1</sup> pēmüts<sup>ü</sup> ōs<sup>ü</sup>  
pathar pēth pōshē-thūr<sup>ü</sup> zan bara gamüts<sup>ü</sup> ōs<sup>ü</sup> 1176.
- wuch<sup>u</sup>n zan shēv gamüts<sup>ü</sup> Brahmā-juvūñ<sup>ü</sup> kūr<sup>ü</sup>  
gānīmath zōn<sup>u</sup> tām<sup>1</sup> tas-nish tsalun<sup>u</sup> dūr<sup>u</sup> 1177.
- thowun pā-lōṭa āwēzān kulis-kun  
hyotun tām tas buthis-pēth pōñ<sup>u</sup> pashpun 1178.
- tithay phīrith suh Lākh<sup>1</sup>man āv riwāṇay  
yithay kāh chin raṭith mārani niwāṇay 1179.
- wadan buth<sup>1</sup>-kin<sup>1</sup> pathar wās<sup>1</sup> wās<sup>1</sup> pēwān ōs<sup>u</sup>  
tih mā tasandēn padēn rukhsath hēwān ōs<sup>u</sup> 1180.
- 'Wumā-dēvī khēmā kartam khotum pāph  
'mē chum wōlinjē chōkh āmot<sup>u</sup> tsē chuy zāph 1181.
- 'dayā kartam chēyēy sōth kina horuth prān  
'pazyā tas yēs mē hyuh<sup>u</sup> yuth<sup>u</sup> āsi santān 1182.
- 'mē kar tākath tsē-kun wuchanas dubāray  
'hēmāy rukhsath padēn-pēth wāra wāray 1183.

- ‘ tsē āt<sup>1</sup> trōvith achēn pūṭ<sup>u</sup> dith tsalān ās  
 ‘ shēran yin mājē gōbaran-pēṭh karan pās 1184.
- ‘ mē kar goṭh<sup>u</sup> Rāma-tsandrun<sup>u</sup> hukm bōzun<sup>u</sup>  
 ‘ bōh kar tas wātahō yith kāmē sōzun<sup>u</sup> 1185.
- ‘ natay tēl<sup>1</sup> kōna māryānas ba-shēmshēr  
 ‘ ba-khōrī yēli hukum kor<sup>u</sup>nam tsē-sūty nēr 1186.
- ‘ natay mātā tsē ōsuy karmalānē  
 ‘ ar<sup>a</sup>th ath yiy chuh tsāḍun<sup>u</sup> kyāh chuh mānē ’ 1187.
- wodun tyuth<sup>u</sup> gōs tsandrama rambawun<sup>u</sup> rav  
 namaskārāh karith shēhras-andar gav 1188.

## 66. SĪTĀ FORLORN

- sapūñ<sup>u</sup> bēdār Sītā pā-phēri-sūty  
 gumau-garmau-sūtin wast<sup>a</sup>r wanyēmāt<sup>1</sup> 1189.
- wuchun Lākh<sup>1</sup>man sēṭhāh tas-nishē gamot<sup>u</sup> dūr<sup>u</sup>  
 galani lūj<sup>u</sup> zan alani lūj<sup>u</sup> wāwa-sūty mūr<sup>u</sup> 1190.
- dopun, ‘ kyāh gōm kām<sup>1</sup> sarpan wolum nāl  
 ‘ pēnam mā kāv wōñ yiti mā khēnam shāl ’ 1191.
- wadana sūtin achēn tas gāsh kam gōs  
 suh mā Lākh<sup>1</sup>man tamis trōvith tsalān ōs<sup>u</sup> 1192.
- riwan ḍyūṭhun yiwan zan pānasay-kun  
 rumāh rūzith nazari-tala gaib sōpon<sup>u</sup> 1193.
- wanani lūj<sup>u</sup> pōn<sup>1</sup>-pānas-kun sōndar māl  
 ‘ wadana sūtin chatyēm mā wuñ achēn lāl 1194.
- ‘ taway mā chum-na Lākh<sup>1</sup>man drēṭh yiwan ’  
 bihith lūj<sup>u</sup> pakani kina sadahan thawani kan 1195.
- rumāh rūzith suh mā zōnun garay gōm  
 ‘ me trōvith tsūri kūr<sup>u</sup>nas dūrē kyāh gōm ’ 1196.
- wadani lūj<sup>u</sup> dādi sarōn shākh sōpān<sup>1</sup>  
 banīn shētran kañēn kyāh cākh sōpān<sup>1</sup> 1197.
- wadana-sūty jānawāran ākh sahlāb  
 wanas-nishē man ḍolukh tsāl<sup>1</sup> wōt<sup>1</sup> Panjāb 1198.

- gulau yēli wuch<sup>u</sup> tasond<sup>u</sup> buth<sup>u</sup> zan pēyēkh hāy  
raṭith zardī mētsē-tal-kun rūṭ<sup>u</sup>kh jāy 1199.
- tan-ē-tanhā sa Sītā kyāh kuñ<sup>u</sup>y zūñ<sup>u</sup>  
kaṇḍyau-kāṭhau-sūtin yēkh-sān sōpūñ<sup>u</sup> 1200.
- achiv-kin<sup>i</sup> osh<sup>u</sup> athau khōrau horun khūn  
pēwan buth<sup>i</sup>-kin<sup>i</sup> wasith cashman lūj<sup>u</sup>s zūn 1201.
- wanani lūj<sup>u</sup>, ‘kot<sup>u</sup> suh gav yēmi nāra zōj<sup>u</sup>s  
‘suh kot<sup>u</sup> gav yēm<sup>i</sup> bōh karmani-shāṭha lōj<sup>u</sup>s 1202.
- ‘suh kot<sup>u</sup> gav yēm<sup>i</sup> kūr<sup>u</sup>s ada nāra-nish sōn  
‘suh kot<sup>u</sup> gav yēm<sup>i</sup> karith yēkh-sān dyut<sup>u</sup> dōn 1203.
- ‘suh kot<sup>u</sup> gav yēm<sup>i</sup> kūr<sup>u</sup>s wuñ-kēn awāray  
‘suh kot<sup>u</sup> gav yēm<sup>i</sup> barith dīts<sup>u</sup>nas bōh nāray ’ 1204.
- sa akh nōzukh badan biyē yitsh<sup>u</sup> garābār  
trēyim<sup>u</sup> strī-warna bartā-rūtsh<sup>u</sup> āwār 1205.
- yih tsūrim<sup>u</sup> tsūri zan Mandōdariyē zāy  
Zanakh rāzas babas lāg<sup>i</sup>tan sēṭhāh āy 1206.
- wadani lūj<sup>u</sup> zēv gayēs kūj<sup>u</sup> wāwa lūj<sup>u</sup> wan  
wanas-kun tsūj<sup>u</sup> gayēs hūj<sup>u</sup> ünz<sup>u</sup>-gardan 1207.
- wanas-manz yiy wanan gātsh<sup>i</sup>nay kanan rōz  
chēh kōtāh zār wanan thav ts<sup>a</sup>h kan bōz 1208.
- ‘khabar kēh chēm-na kar phuṭ<sup>o</sup>rum tamis man  
‘taway mē tāpa-sūty düz<sup>u</sup> nāra han-han 1209.
- ‘khabar kēh chēm-na tas kami dōha korum wād  
‘kaṇḍyau-sūtin mē nīlyēyēm wōzāl<sup>i</sup> pād 1210.
- ‘khabar kēh chēm-na kar gyūlum atītan  
‘timau dop<sup>u</sup>ham, “ ts<sup>a</sup>h nēshpartīth sōpan ” 1211.
- ‘khabar kēh chēm-na kar tas-sūty korum nyāy  
‘taway bōna yitshē sōrgacē hiyē pēyēm hāy 1212.
- ‘khabar kēh chēm-na kam kātshan mē ös<sup>i</sup> yiy  
‘timau dop<sup>u</sup>ham, “ tsē sōpan yūs<sup>u</sup> wōdōsiy ” 1213.

- ‘ khabar kēh chēm-na kas bōwum tasond<sup>u</sup> sīr  
‘ taway dyut<sup>u</sup>nam barith wōlinjē yuth<sup>u</sup> tīr 1214.
- ‘ khabar kēh chēm-na tas-pēth kar dyutum lāph  
‘ taway lyuth<sup>u</sup> gōm natay yuth<sup>u</sup> kyāh korum pāph ’ 1215.
- pakan gayē rath chakan wārā sa Sītā  
wanan tas Rāma-ṣandras-kun sa līlā 1216.
- ‘ ṣ<sup>ah</sup> bōzan kōna chukh chuy-nā yiwān ār  
‘ mē kyāh kor<sup>u</sup>may bōh kūr<sup>ū</sup>thas yīsh<sup>u</sup> giriphtār 1217.
- ‘ ṣ<sup>ah</sup> āsakh masnadas-pēth tyuth<sup>u</sup> khōshī-sān  
‘ bōh shūbā yuth<sup>u</sup> kandēn-pēth hāl-i-hairān 1218.
- ‘ khotum kyāh pāph wōñ rachtam paran-tal  
‘ gayēs āwāra wārāh kuñ<sup>ū</sup> ta kīwal 1219.
- ‘ wanān ōsim Zanakh rāzūñ<sup>ū</sup> kōmōrī  
‘ wuchiv wuñ-kēn kūr<sup>ū</sup>m mā kaīsi yōrī 1220.
- ‘ wuchan chukh-nā gamūt<sup>ū</sup> kyāh chēs awāray  
‘ wadana-sūtīn badan gōm pāra-pāray 1221.
- ‘ wuchiv wuñ-kēn achiv chēs rath bōh trāwān  
‘ wuchiv wath rāvi wōñ mā kāh chuh hāwān 1222
- ‘ ṣē dop<sup>u</sup>tham-nā, “ ṣ<sup>ah</sup> chēkh nōzukh gul-andām ’  
‘ wuchan chukh-nā ṣ<sup>ah</sup> wuñ-kēn kyāh banith ām 1223.
- ‘ ṣē dop<sup>u</sup>tham-nā, “ ṣ<sup>ah</sup> chēkh bāgūc<sup>u</sup> yēmb<sup>u</sup>r-zal ’  
‘ wuchan chukh-nā gatshan kyāh chum kandēn-tal 1224.
- ‘ ṣē dop<sup>u</sup>tham-nā, “ ṣ<sup>ah</sup> ṣandrama chēkh prazalavūñ<sup>u</sup> ”  
‘ wuchan chukh-nā pakan kētha chēs kuñ<sup>ū</sup>y zūñ<sup>u</sup> 1225.
- ‘ ṣē dop<sup>u</sup>tham-nā, “ ṣē nōzukh chēy badan-tan ”  
‘ wuchan chukh-nā mē ḍīshith känd<sup>i</sup> chih khōtsan 1226.
- ‘ ṣē dop<sup>u</sup>tham-nā, “ ṣē Kausalyā rachiy jān ’  
‘ wuchan chukh-nā tami ti mā myōn<sup>u</sup> roṭ<sup>u</sup> pān 1227.
- ‘ ṣē dop<sup>u</sup>tham-nā, “ ṣ<sup>ah</sup> chēkh sārēn<sup>i</sup> achēn gāsh ”  
‘ wuchiv wuñ-kēn mē mā wōñ kaīsi-hūnz<sup>u</sup> āsh 1228.

- 'kuñ<sup>u</sup>y ös<sup>u</sup>s kunuy ôsukh t<sup>a</sup>h myônuy  
 'gayëm zôla pâpa-sũty wõñ mõi mẽ zônuy 1229.
- 'kamis lada rāh mẽ pānas lāni ôsum  
 'yih chum būgun<sup>u</sup> tih mā wõñ kaïsi kôsum 1230.
- 'amā chum yiy manas kari-nā khēmā wõñ  
 'manas thavtō mẽ m̐sh<sup>h</sup>rāv<sup>h</sup>tō na mō wõñ 1231.
- 'mashēm yōdwai mẽ prīm chēm yiy manas rāy  
 'bõh m̐sh<sup>h</sup>rōvith kara biyě kyāh mẽ chum pāy 1232.
- 'mẽ yot<sup>u</sup>-tām<sup>h</sup>ath kaḍan az-tan yih jāmay  
 'parān āsay bõh tot<sup>u</sup>-tāñ Rāma Rāmay 1233.
- 'mashēm tēli tani gāthēm yēli sōr<sup>h</sup>ṣay sūr  
 'narukh dūrēr tē-nishē sōrgūc<sup>u</sup> dūz<sup>u</sup>s hūr 1234.
- 'pralay yēli sōpanēm tēli tan bõh nāway  
 'mutsarith sīna yim sūrākh hāway 1235.
- 'pralay tēli yēli panūñ<sup>u</sup> tan nāra zālay  
 'gayēs tot<sup>u</sup>-tāñ Dayēs kūr<sup>u</sup>mūt<sup>u</sup> hawālay 1236.
- 't<sup>a</sup>h chukh ākāsh mẽ tē wātyā karun<sup>u</sup> zōr  
 'tih mā gānz<sup>o</sup>ruth yih shānan-pēth khotum bōr<sup>u</sup> 1237.
- 'chuh poz<sup>u</sup> yēs pāph khasi tas wāti hyon<sup>u</sup> prān  
 'amā na zi pazi triyē-pēth yiṭh<sup>u</sup> karūñ<sup>u</sup> hān 1238.
- 'mẽ pāpau-rost<sup>u</sup> kor<sup>u</sup>thamō sitēzay  
 'yitam tawa-khōta kartam rēza-rēzay 1239.
- 'tih mā won<sup>u</sup>may pozuy sōruy mẽ hēm rath  
 'tē mā kūr<sup>u</sup>tham khēmā tiṭh<sup>u</sup> chēy-na dyānath 1240.
- 'yih mā gānz<sup>o</sup>ruth mẽ mā mandachana yiyēm nāv  
 'dapan mā lūkh, "kām<sup>h</sup>-san<sup>h</sup>zē rañē banith āv" 1241.
- 'dapēm kāh kath, "zamīnas chum makānay"  
 'dapakh, "buth<sup>h</sup>-kin<sup>h</sup> pēyēs wuñ āsmānay" 1242.
- 'dapēm, "ada poz<sup>u</sup> tē tāñ kyāh chi<sup>h</sup>y wanan nāv"  
 'dapakh, "sārēn<sup>h</sup> gāthun<sup>u</sup> rōzani kus āv" 1243.

- ‘dapēm, “ada yiti gātshiy āsūñ<sup>u</sup> bēhan-jāy”  
 ‘dapakh, “sārēn<sup>i</sup> gatshun<sup>u</sup> tath jāyē yatīy āy” 1244.
- ‘prīshēm, “ada kyāzi chēkh osh<sup>u</sup> yūt<sup>u</sup> hārān”  
 ‘dapakh, “chēs osh<sup>u</sup> haran-kani mōkta tshārān” 1245.
- ‘na-tay būzin yih Day biyē kāh ma būzin  
 ‘yiman sīran mē tas-nish parda rūzin 1246.
- ‘Vishāmitran babas won<sup>u</sup>nam, “chuh autār  
 ‘ts<sup>h</sup> dis nēth<sup>a</sup>r kariy rāt<sup>i</sup> rāt<sup>i</sup> yih pōtra-kār” 1247.
- ‘tih mā ōs<sup>u</sup>s khabar Sītāyē trāvēm  
 ‘sa Sītā sath zan<sup>a</sup>m mā mandachāvēm 1248.
- ‘tih mā gānz<sup>o</sup>run, “yih mā dōda-shur<sup>i</sup> mizāzay  
 ““chuh mā dīnan bikshukan-hond<sup>u</sup> rāzay”” 1249.

67. SĪTĀ TAKES REFUGE WITH VĀLMĪKĪ.

- wanan gayē yiy sanēyēs khōr khambarēn  
 pakani lūj<sup>ū</sup> tāwa-chōkh log<sup>u</sup> lāvē mūrēn 1250.
- pakan gayē rath chakan kōsam-athau-sūty  
 kañēn sūrākh gay tasanau kathau-sūty 1251.
- pēwan wās<sup>i</sup> wās<sup>i</sup> gātshan zad zan gūlālan  
 athau sūty thaph karani lūj<sup>u</sup> krūḍa-zālan 1252.
- wanas-manz tāñ wuchun akh r<sup>o</sup>t<sup>u</sup> makānāh  
 karith būrzuk<sup>u</sup> suh thōvith tābadānāh 1253.
- athau khōrau achiv tūr<sup>i</sup>-kun pakan chēy  
 rēshwāh akh parzanōwun zan lobun Day 1254.
- suh Vōlmikī rēshīshōr mōl<sup>i</sup>-sond<sup>u</sup> gōr  
 jahānas phērawun<sup>u</sup> wālawun<sup>u</sup> tšōwāpōr<sup>u</sup> 1255.
- nirāsh gōmūts<sup>ū</sup> tatiy titsh<sup>ū</sup> tas nishin āy  
 wuchith manz-bāg achēn tas rēsh<sup>i</sup> kūr<sup>ū</sup>n jāy 1256.
- sub<sup>a</sup>h phōl<sup>u</sup> añēgāṭa tsūj<sup>ū</sup> gāsh biyē āv  
 prazalawun<sup>u</sup> sūrē parbata-tala nēbar drāv 1257.



## 68. THE BIRTH OF LAVA.

- barābar āy tāt<sup>1</sup> Sītāyē nav mās  
mahārūpiṭh sōsantānāh tatiy zās 1258.
- lag<sup>a</sup>n dan tēth trēyim<sup>u</sup> biyē tēsh gōrawār  
sēṭhāh dana-sost<sup>u</sup> hastēn-hond<sup>u</sup> kharīdār 1259.
- tithay dēwa-zāth tēshuk<sup>u</sup> gōn trēyim<sup>u</sup> triy  
maran yim Yīshōras hēyi zinda karith tiy 1260.
- lakhēn dan-lagna-kin<sup>1</sup> khētriy war<sup>a</sup>n drāv  
balāvīras babas mārani zan āv 1261.
- sirī tsandrama tamis kindras gamot<sup>u</sup> jān  
sapani biyē manōshē-lūkay bab yih santān 1262.
- athan līkh<sup>1</sup>māt<sup>1</sup> achar kari parbatan sūr  
padēn-manz pādē-rikhā zēni Lōhūr 1263.
- prabātan yēli prazalawun<sup>u</sup> sūrē tas zāv  
tsūj<sup>u</sup>s gaṭa dōn achēn biyē gāsh tas āv 1264.
- tasond<sup>u</sup> mōkh ḍīshithay mōkh dyut<sup>u</sup> prabātan  
sirī sōpon<sup>u</sup> wōday zan arda-rātran 1265.
- tamis mōkh chuy yitha aḍa-phōl<sup>1</sup> wōzāl<sup>1</sup> pōsh  
wanan, tas wuṭh waṭith thōvith raṭith jōsh 1266.
- manas wuchanūc<sup>u</sup> tamis shēnkā gamūt<sup>u</sup> ōs<sup>u</sup>  
wōndūc<sup>u</sup> sardī wuchith thōvith waṭith ōs<sup>u</sup> 1267.
- wuch<sup>u</sup>kh tas nast almāsūc<sup>u</sup> kalam-trāsh  
mahāvīrau wuchiv lasanūc<sup>u</sup> tsatukh āsh 1268.
- buman-manz kash kaḍith thūv<sup>u</sup>mūt<sup>u</sup> kamānāh 1269.
- shikāras-pēṭh taphāwath kēh na zānān  
suh shikār chuy pānay āsh trāwān 1270.
- suh yōdwai kash kaḍith trāvi akh achir-wāl  
maran Sugrīv hih<sup>1</sup> biyē sāsa-bād<sup>1</sup> bāl 1271.
- z<sup>a</sup>h achē bādāma-khōta tas āsa zēbā  
tih ḍīshith rūś<sup>1</sup>-kacē gayē nāshēkēbā 1272.

- suh buth<sup>u</sup> dīshith sapūñ<sup>u</sup> maswal gōlāban  
taway diṣ<sup>u</sup> rāth-kyut<sup>u</sup> tshēph āphtāban 1273.
- khabar yēli gayē rēshis dop<sup>u</sup>nas, 'wadaṣ chēy  
'Sadāshiv tūṭh<sup>u</sup>nay wōñ ōs<sup>u</sup>nay zay ' 1274.
- gonḍun zātukh dopun, 'Lākh<sup>i</sup>mī tšē-kun phīr<sup>u</sup>  
'sirī dani ās zanmas-pēṭh balāvīr 1275
- 'dōyum<sup>u</sup> tsandrama makari gōmūts<sup>u</sup> tamis jāy  
'sēṭhāh diyi mār shēṭran chus na parwāy 1276.
- 'trēyum<sup>u</sup> byūṭhus shēnashcor kumbi biyē kīth  
'babas-pēṭh bad sēṭhāh maṣh<sup>ē</sup>rab karēs hīth 1277.
- 'shōkhur chus mīni tsūrimē jāyē yūts<sup>u</sup> jān  
'yiwan khōsh sārēniy zan sūrē tābān 1278.
- 'brēhaspath mīshē pūntsimē jāyē gāṭul<sup>u</sup>  
'sēṭhāh tas āsi khōsh āsan wōzāl<sup>i</sup> gul 1279.
- 'shēyum<sup>u</sup> chus shēṭhra-gātukh vrēshē-pēṭh bōm  
'gāṭhēs rāzas tsakravartas-sūtin kōm<sup>u</sup> 1280.
- 'navyum<sup>u</sup> gōn āsi yūts<sup>u</sup> kari darm ta dān  
'nawan wōtith babas-pēṭh gāli ada pān ' 1281.
- tih būzith man sēṭhāh Sītāyē khōsh gav  
dopus tām<sup>i</sup>, 'rāza-gōbaras nāv kar Lav ' 1282.

69. THE CREATION OF KUŠA. THE CHILDHOOD OF THE BOYS. THE MAGIC  
ARROWS.

- wanas Sītā anan kāq<sup>i</sup> kāq<sup>i</sup> wōpal-hākh  
thawan gōbaras rēshis-nishē ōs<sup>u</sup> bēbākh 1283.
- bihith ryosh<sup>u</sup> Yishōras-sūtin gāṇḍith man  
gāṭhan khōsh yēli thawan bāshēn tamis kan 1284.
- gānz<sup>o</sup>r<sup>u</sup> Sītāyē, 'tati āsēm mē tshāḍan  
'rēshis mā wadana-sūty tsantsal gāṭhēs man ' 1285.
- dōha aki gayē tamis hēth lōli-manz-bāg  
thawan ryosh<sup>u</sup> ōs<sup>u</sup> bāshēn hōshē-kin<sup>i</sup> zāg 1286.

- ba-ādath yēli na kēh būzun sadā tām<sup>1</sup>  
nazar trōv<sup>u</sup>n korun hāhākār, 'nyuv kām<sup>1</sup>' 1287.
- gumān tas yiy sapon<sup>u</sup> 'nyuv jānawāran  
'yiyēm Sītā ta āsēm pān mārān' 1288.
- dopun, 'tām<sup>i</sup>-sondu wadun<sup>u</sup> hēkahō na tsōlith'  
tuj<sup>u</sup>n akh darbi-kāñāh tām<sup>i</sup> sambōlith 1289.
- kūr<sup>u</sup>n ōhī wanani log<sup>u</sup>, 'hē Sadāshiv  
'wōthin bālukh tyuthuy yuth<sup>u</sup> ōs<sup>u</sup> yitiy Lav' 1290.
- kūr<sup>u</sup>n līlā shēran sōpon<sup>u</sup> Dayēs-kun  
prazalawun<sup>u</sup> darbi-bālukh zinda sōpon<sup>u</sup> 1291.
- thowun tām<sup>1</sup> wāra-pōthin tsūri sōvith  
dopan, tāñ āyē Sītā pān nōvith 1292.
- achēn lūj<sup>u</sup> phash karani, 'hāl<sup>1</sup> chim achir-wāl  
'akis achē paida kati-kin<sup>1</sup> gōm dōyum<sup>u</sup> lāl' 1293.
- rēshis ōs<sup>u</sup> nā manas pananis gamūts<sup>u</sup> shēkh  
nazar trōv<sup>u</sup>n wuchun tath wājē tāt<sup>1</sup> krēkh 1294.
- asan won<sup>u</sup>nas, 'ts<sup>a</sup>h wuch yim Dayē-sānd<sup>1</sup> kār  
'yiman dōn mā taphāwath kēh-ti zan hār 1295.
- 'sapan khōsh chuy panun<sup>u</sup> wōñ Kush karus nāv  
'Dayē-gāth wuchta r<sup>u</sup>ts<sup>u</sup> r<sup>u</sup>ts<sup>u</sup> kath tsētas thāv' 1296.
- taway tami roch<sup>u</sup> achēn-manz yitha andar lāl  
prazalawān<sup>1</sup> baḍani lāg<sup>1</sup> yēli gōkh yūs<sup>u</sup> kāl 1297.
- karēn hōrinjē-gāsāk<sup>1</sup> darbi-hānd<sup>1</sup> kān  
ditin pār<sup>1</sup> pār<sup>1</sup> timan, wuch<sup>1</sup>tav, sēthāh jān 1298.
- koḍun rēsh<sup>1</sup> wākh, 'yēs-pēth bēhi tuhond<sup>u</sup> tīr  
'tamis mrath wāti yōdwai āsi boḍ<sup>u</sup> vīr' 1299.
- tyuthuy būzith yih kāran drāy lārān  
yiwan yus brōṭha tas bēwāyē mārān 1300.
- s<sup>a</sup>has lārān tr<sup>a</sup>han kruhan karan lār  
shikāras khyol<sup>u</sup> karān aḍijēn karan wār 1301.

timan ḍishith karani lūj<sup>u</sup> mōj<sup>u</sup> ānand  
wuchin kōbil ta zōrāwār pharzand 1302.

timan wuch<sup>i</sup> wuch<sup>i</sup> sa Sītā shād sōpūñ<sup>u</sup>  
dubāray Lōkh zan ābād sōpūñ<sup>u</sup> 1303.

70. RĀMA'S REGRET. VASIṢṬHA ADVISES HIM TO CARRY OUT AN AŚVAMĒDHA  
SACRIFICE.

dapan, yēli Rāma-ṭsandras-nish judā gay  
sa Sītā nā-wōmīdī hēth roṭun Day 1304.

kārin tām<sup>i</sup> Rāma-ṭsandran cākh jāman  
ṭaṭin gul<sup>i</sup> zan gērēbā-nishē ba-dāman 1305.

wanani log<sup>u</sup>, 'kyāh-sanā Sītāyē kyāh gav  
'zinday āsyā sanā kina khēyē sa shālāv 1306.

'wanith kas zāna, kār<sup>i</sup> mē pāna yithiy kār  
'bōḍus ath sēndi wōñ kati-kin<sup>i</sup> labas tār' 1307.

khabar sōpūñ<sup>u</sup> Wasishṭhas āv suh ṭhārān  
chōkas-kit<sup>i</sup> tas dawāh hēth ōs<sup>u</sup> lārān 1308.

harani log<sup>u</sup> Rāma-juv tāñ dāna āsh<sup>i</sup>-rūd  
wasith pēv zan suh Dashērath rāza tēl<sup>i</sup> mūd<sup>u</sup> 1309.

Wasishṭhan tas dopun, 'wōñ kyāh chuh cāra  
'ṭhuñ<sup>u</sup>th trōvith kati labahan dubāra 1310.

'gathun<sup>u</sup> sārēn<sup>i</sup> yithay-pōṭhin awāray 1311.

'dukāndārāh lukan bardāsht khārān  
'kar<sup>az</sup> dith lūr<sup>u</sup> gōbaran hēth chuh lārān 1312.

'tithay maṭ<sup>a</sup>ran ta maṭ<sup>a</sup>rōvith diwan wōj  
'dapan sōriy, 'yihuy zan bab ta biyē mōj<sup>u</sup>' 1313.

'patav shētaranj shāh-rukh yith chuh hāwān  
'akābīran wazīran māranāwān 1314.

'kārin sōriy yithay-pōṭhin awāray  
'ṭ<sup>a</sup>h yēli kor<sup>u</sup>nakh biyēn-hond<sup>u</sup> kyāh chuh cāray 1315.

'patay shētaranj pata-shētaranj chuh hāwān  
'durukha-māth karith chuh bōz<sup>i</sup> khārān 1316.

- ‘ samay chuy bōz<sup>i</sup>gar bram dith ba-bāzār  
 ‘ balāvīran diwan mōl<sup>i</sup> hēth bāl<sup>i</sup> āzār 1317.
- ‘ khabar chyā mēth<sup>a</sup>r kus na ta shēth<sup>a</sup>r poz<sup>u</sup> ôs<sup>u</sup>  
 ‘ tsē kyāh won<sup>u</sup>nay ta pānas kyāh gāzab gōs 1318.
- ‘ khabar chyā kas shikas kacē āv yēdbār  
 ‘ apoz<sup>u</sup> won<sup>u</sup>nay buthis pananis tshunun nār 1319.
- ‘ wōndas chuy dōkh wanay ath kyāh rawā chuy  
 ‘ karun ashōmēd jag ath yiy dawā chuy 1320.
- ‘ tsaliy tēli shāph sōruy rōz cālākh  
 ‘ gashakh tyuth<sup>u</sup> akalankh zan mājē now<sup>u</sup> zākh ’ 1321.

## 71. THE RELEASE OF THE HORSE GUARDED BY BHARATA AND ŚATRUGHNA.

THE BATTLE WITH LAVA AND KUŚA, WHO KILL THEM

- wonukh yēli tām<sup>i</sup> onukh gur<sup>u</sup> phēranōwukh  
 hēs<sup>u</sup>kh lashkar ti sūṭin yān suh trōwukh 1322.
- Barath-rāzan hēs<sup>u</sup>n lashkar sēthāh sūty  
 lachan-hānd<sup>i</sup> lach sawār pyāda gay kūt<sup>i</sup> 1323.
- gumān tas gav, ‘ mē-sūty jangas anē tāb  
 ‘ manush kus tas wuchith sōpani kōhas āb ’ 1324.
- Barath-rāzas-sūtin biyē gav Shēturgun  
 tshandith samsār sōruy āy han-han 1325.
- wuchiv tas yēli guris āyēs patim<sup>i</sup> dōh  
 biyābānan tshandith lāryōv suh bar-kōh 1326.
- totuy nā yēth kōhas-pēth pāna Kush ôs<sup>u</sup>  
 t<sup>a</sup>kan tān pāna ḍyūṭhun gur<sup>u</sup> suh khōsh gōs 1327.
- biḥith tati Kush kunuy zan gōmotuy wan  
 biyēn rēsh<sup>i</sup>-bālakan-sūty tshāla māran 1328
- timau yān ḍith<sup>u</sup> lashkar tsāl<sup>i</sup> khaṭith rūd<sup>i</sup>  
 baṭhēn bēran kanḍēn-tal rūd<sup>i</sup> zan mūd<sup>i</sup> 1329.
- sapon<sup>u</sup> khōsh pāna Kush ḍyūṭhun gurāh jān  
 t<sup>a</sup>kan wōt<sup>u</sup> pāna lāran gav khōshī-sān 1330.

Kushēn ḍyūṭhun kushūnāh shōr būzun  
grazani log<sup>u</sup> tāñ hōwun bālakan-kun 1331.

Kushēn gur<sup>u</sup> ḍyūṭh<sup>u</sup> tas gur<sup>i</sup> ōs<sup>i</sup> yūts<sup>u</sup> ṭhōṭh<sup>i</sup>  
guris lāryōv pādar-s<sup>a</sup>ha-sānd<sup>i</sup> pōṭh<sup>i</sup> 1332.

roṭun thaph dith naban hyot<sup>u</sup> carka phērun<sup>u</sup>  
sipāhau ḍyūṭh<sup>u</sup> hyot<sup>u</sup>nakh prān nērun<sup>u</sup> 1333.

‘wuchiv, āshtsar yih pā-phēr<sup>i</sup> roṭ<sup>u</sup> yih dār<sup>i</sup>yāv  
‘trēbuwan zal samith kami shāṭha lūj<sup>u</sup> nāv ’ 1334.

rūṭ<sup>u</sup>n lākam guris thāh dith korun band  
wanani lāg<sup>i</sup> tim Kushēs, ‘got<sup>h</sup><sup>u</sup> āparun<sup>u</sup> kand 1335.

‘gurāh tyuth<sup>u</sup> yuth<sup>u</sup> na wāwas zāh diwan tan  
‘wuchiv, kētha-pōṭh<sup>i</sup> roṭ<sup>u</sup> tām<sup>i</sup> shīr-khāran ’ 1336.

tih yāñ wuch<sup>u</sup> sōyisau shērmanda sōpān<sup>i</sup>  
asani lāg<sup>i</sup> tas wuchith tim kōh zan h<sup>a</sup>n<sup>i</sup> 1337.

‘wuchiv, kyāh wāv-hyuh<sup>u</sup> lāran guris āv  
‘sēṭhāh shābāsh bōy<sup>i</sup>nas mājē yēs zāv ’ 1338.

raṭith yēli tas guris ōs<sup>u</sup> charka phērān  
tih ḍishith ōs<sup>u</sup> sipāhan prān nērān 1339.

wuchukh jab<sup>u</sup>rūth ḍishith pyōkh talwās  
tasond<sup>u</sup> darshun wuchith lasanūc<sup>u</sup> ṭhēñ<sup>u</sup>kh āsh 1340.

‘sirī tsandrama chyā kina now<sup>u</sup> chuh autār  
‘balāvīras babas bōy<sup>i</sup>nas namaskār ’ 1341.

asan dop<sup>u</sup>has, ‘ma sa kar kēh guris-sūty ’  
dopukh tām<sup>i</sup>, ‘path tsaliv na-ta wōñ mariv kūṭ<sup>i</sup> 1342.

‘pozuy won<sup>u</sup>mawa chiway kēh zōr hāwān<sup>i</sup>  
‘kariv zōrāwarī chēwa rāwarāwūñ<sup>u</sup> ’ 1343.

tih wōbarōwun wanith mutsorun suh tarkash  
pakan gav khōsh sipāhan zan korun khash 1344.

sēṭhāh yēli mōr<sup>i</sup> tām<sup>i</sup> path phīr<sup>u</sup> lashkar  
Baruth lāryōv Kushēs-sūtin barābar 1345.

- tasond<sup>u</sup> darshun wuchith Baratas manas gav  
wanani log<sup>u</sup>, 'rath<sup>a</sup>n chwā kina rambawun<sup>u</sup> rav 1346.
- 'kamis-nishē zāv kas-nishē kara bōh mōlum  
'yuthuy ôs<sup>u</sup> Rāma-juv yēli ôs<sup>u</sup> mōsum ' 1347.
- tamis dīshith manas pananis sēthāh gōs  
wanani log<sup>u</sup>, 'kyāh-sanā gōburāh yuthuy ôs<sup>u</sup> 1348.
- 'tih mā ôs<sup>u</sup>s khabar kēh chum yih pharzand  
'amiy ām<sup>i</sup> dāwa-bāpath gur<sup>u</sup> korun band ' 1349.
- tamannā gōs mōkha wuchanuk<sup>u</sup> gulālan  
raḡan dag rēy lūj<sup>u</sup>s prath mō-yē-wālan 1350.
- tih mā ḡanz<sup>o</sup>run, 'du-dasta tim dilāwār  
'sēdasta-bāza mā ḡatshi rang nādār ' 1351.
- pakan lōt<sup>u</sup> lōt<sup>u</sup> Baruth yēli tas-nishin gav  
dyutus Kush<sup>i</sup> tīr ratha-pēṭha bōn wasith pēv 1352.
- khabar chēy nā tsē Barathūñ<sup>u</sup> kyāh balāvīr  
sambōlith dam Kushēs lōyun ḡēkas tīr 1353.
- onun tas zāph yēli buth<sup>i</sup>-kin<sup>i</sup> wasith pēv  
rathas khōrith Baruth hēth tām tamis gav 1354.
- kandēn-tal ôs<sup>i</sup> khaṭith bālakh wuchan hāl  
ḡatshith Sītāyē dop<sup>u</sup>has khōṭ<sup>u</sup> gowuy lāl 1355.
- tih būzith gav tamis Sītāyē bēdād  
kārīn phār<sup>i</sup>yād lūj<sup>u</sup> gōbaras sa dini nād 1356.
- wadani lūj<sup>u</sup> tāñ tatiy paidā sapon<sup>u</sup> Lav  
Kushun<sup>u</sup> būzith kushūnas-manz ṭ<sup>a</sup>kan gav 1357.
- dapan, tāmāth Kushēn tati dam sambōlun  
Barath-rāzan tamis yisband zōlun 1358.
- tih mā zōnun, 'yih tas Sītāyē chuh zāmot<sup>u</sup>  
'chuh mā asē sārēniy mārāni āmot<sup>u</sup> ' 1359.
- Lawan krakh lōy<sup>u</sup>nas, 'āt<sup>i</sup> rōz vīra  
'basm ḡatshi parbatas ami cyāni tīra 1360.

71. LAVA AND KUŚA FIGHT WITH BHARATA. 1361-1375

- ‘amis-sūtin tsě kami-putshy wör ôsuy  
‘kunuy gotsh<sup>u</sup> mā gathun kawa nō tsūj<sup>u</sup>y duy’ 1361.
- Barath-rāzas wonun, ‘kām<sup>i</sup> rāvūr<sup>u</sup>y wath  
‘achiv wuch wuñ kētha-pōṭhin bōh mārath 1362.
- ‘shuris-sūty pōpiyō gotshuyō karun<sup>u</sup> nyāy  
‘sohuth kēthā tīr dyun<sup>u</sup> phīr<sup>u</sup>y na kēh māy 1363.
- ‘wowuth yuth<sup>u</sup> tyuth<sup>u</sup> mē-nishē lōnakh amyuk<sup>u</sup> phal  
‘mē won<sup>u</sup>may bōz poz<sup>u</sup> yā rōz yā tsal’ 1364.
- Barath-rāzan nazar yēli dits<sup>u</sup> tamis-kun  
wuchani log<sup>u</sup> sāta-sāta tas Kushēs kun 1365.
- wanani log<sup>u</sup>, ‘kyāh-sanā kus thāvihēm kan  
‘akis sūrūts<sup>u</sup> z<sup>ah</sup> sūrūts<sup>u</sup> chus bōh dēshan’ 1366.
- achēn phash log<sup>u</sup> karani, ‘mūñ<sup>u</sup> mā gayēm rēsh  
‘akis dēshan z<sup>ah</sup> chus kyāh hōw<sup>u</sup>nam brēsh’ 1367.
- suh gav tath phikiri Lav gav lōy<sup>u</sup>nas tīr  
tsnunun trōvith paṭh<sup>ar</sup>-pēṭh tyuth<sup>u</sup> balāvīr 1368
- suh Kush wōṭh dith tsalith bōyis-nishin āv  
būr<sup>u</sup>n shōdī sēṭhāh zan mājē now<sup>u</sup> zāv 1369.
- Lawan dop<sup>u</sup>nas, ‘gathav gara-kun khōshiyē-sān  
‘wadan tati mōj<sup>u</sup> mārān āsi mā pān’ 1370.
- Kushēs gur<sup>u</sup> khōsh gamot<sup>u</sup> log<sup>u</sup> mēts<sup>u</sup> ladanē  
paṭh<sup>ar</sup>-pēṭh pān trōvith log<sup>u</sup> wadanē 1371.
- ‘khabar kar kēh tsě chēy kyāh chukh gurāh jān  
‘sōnuk<sup>u</sup> sājāh karith zan sūrē tābān 1372.
- ‘mē lob<sup>u</sup>mot<sup>u</sup> ôs<sup>u</sup> yēm<sup>i</sup> nyūnam suh mārān  
‘raṭakh gārdan tsāṭakh pyādan sawāran’ 1373.
- Baruth yāmath wōdañē wōṭh<sup>u</sup> hāl dyūṭhun  
wanani log<sup>u</sup> jahala-sūtin tas Kushēs-kun, 1374.
- ‘gathiv pānas hatō nēcivyō yih mō wan  
‘kaḍōwa<sup>1</sup> tīr dith wuñ mūla gārdan’ 1375.

<sup>1</sup> V.l. adds *hō* after *kaḍōwa*.



- Lawan yāñ būs<sup>u</sup> dyut<sup>u</sup>nas tīr dōrith  
 ṭhunun tami tīra-sūtin Baruth mōrith 1376.
- khūs<sup>u</sup>s ṭakh jahala-sūtin log<sup>u</sup> karani dās  
 kathāh chyā kūṭ<sup>i</sup> mōrin sāsa-bād<sup>i</sup> sās 1377.
- Kushēn dith tīr tām<sup>i</sup> mōrun Shēturgun  
 tyuthuy rath pēv mēṣyuv<sup>u</sup> maidān sapon<sup>u</sup> sōn 1378.
- tihandiy bīma-sūtin sōriy sipāh mūd<sup>i</sup>  
 ṭalith gay zinda yōdwai kēh pata rūd<sup>i</sup> 1379.

72. RĀMA HEARS THE NEWS AND SENDS LAKṢMAṆA TO ENQUIRE. LAKṢMAṆA'S  
 ARMY IS DEFEATED, AND LAKṢMAṆA IS KILLED.

- wadan gay Rāma-ṭandras-nish wānikh zār  
 'dōyau rēsh<sup>i</sup>-bālakau kyāh kār<sup>i</sup> yithiy khār 1380.
- Barath-rāza Shēturgun māra sōpān<sup>i</sup>  
 marith gayē sōr<sup>u</sup> lashkar khār sōpūn<sup>u</sup> ' 1381.
- asani log<sup>u</sup> Rāma-juv yāmath tih būzun  
 karani log<sup>u</sup> sara Lākh<sup>i</sup>man jald sūzun 1382.
- asan dop<sup>u</sup> Rāma-ṭandran, 'yim dapan kyāh'  
 dopun Lākh<sup>i</sup>man-juwas, 'gav kyāh timan prāh 1383.
- 'ṭ<sup>a</sup>h wōth thod<sup>u</sup> gāth ṭ<sup>a</sup>kan kar pāna mōlum'  
 wadan dop<sup>u</sup> Lākh<sup>i</sup>manan, 'tim z<sup>a</sup>y mōsum' 1384.
- wodun wārāh pathar pēv zāph on<sup>u</sup>nas  
 tithay Lākh<sup>i</sup>man-juwan phīrith yih won<sup>u</sup>nas 1385
- 'mē chum won<sup>u</sup>mot<sup>u</sup> tēli yēli Sītā kūr<sup>u</sup>th khār  
 'saphar ṭōlith shikāma-nish trāvi yuth<sup>u</sup> nār 1386.
- 'wōthan tim sārīc<sup>u</sup>y rum-rāṭh gālan  
 'karan yēli jōsh sath ākāsh zālan 1387.
- 'ṭ<sup>a</sup>h bē-parwāh dayāwān chuy barābar  
 'yihay chēy kath mē-sūty wōth cāra kēh kar' 1388.
- tih wōbarōwun wanith lashkari-sūtin gav  
 wanas-manz-bāg ḍyūṭhun Kush ta biyē Lav 1389.

73. RĀMA SETS OUT WITH AN ARMY. 1390-1402

wuchin tim Rāma-ṣandran<sup>1</sup> achē-hānd<sup>1</sup> lāl  
ṣētas tāmāth pēyōs Sītāyē-hond<sup>u</sup> hāl 1390.

wanani log<sup>u</sup>, 'kyāh-sanā tami mā wonukh myōn<sup>u</sup>  
'ṣhuñ<sup>ū</sup>m yēli gari kaḍith dara zūni log<sup>u</sup> grōn<sup>u</sup>' 1391.

timan wuch<sup>i</sup> wuch<sup>i</sup> anan chus lōl yūts<sup>u</sup> jōsh  
pēwan Sītā ṣētas rōzan na kēh hōsh 1392.

gaman on<sup>u</sup> zōr tas log<sup>u</sup> dini wuṭhan phēsh  
sēṭhāh dod<sup>u</sup>mot<sup>u</sup> jīgar log<sup>u</sup> mānganē trēsh 1393.

wanani ākāsh log<sup>u</sup> tas Lākh<sup>1</sup>manas yiy '  
'ma wad prāran ṣē trēsh hēth bāpath<sup>a</sup>r chiy 1394.

'mashēkh kar mōj<sup>u</sup> cyōv<sup>u</sup>mūts<sup>u</sup> chēy yiman trēsh  
'ṣē wuñ māwāza tamyuk<sup>u</sup> kor<sup>u</sup>mot<sup>u</sup> yiyiy pēsh ' 1395

Lawan yēli diṣ<sup>ū</sup> nazar ḍyūṭhun yiwan phōj  
asan bōyis dopun, 'wuch shā yiman mōj 1396.

'Kushō khōsh rōz biyē kam-tān chih lārān  
'panani atha-sūty panun<sup>u</sup> mrath yim chih ṣhārān ' 1397.

tulun tān tīr diṣ<sup>ū</sup> tām<sup>1</sup> Lākh<sup>1</sup>manan tan  
dopun, 'mārēm ṣalēm pāpau-nishin man ' 1398.

wuchan Kush<sup>1</sup> zōra lōyun tīr tas pēv  
dapun<sup>u</sup> chwā kēh tithis vīras yih kyāh gav 1399.

hazimath khēv sipāhau gay zi az-kār  
wadan gay Rāma-ṣandras-nish wānikh zār 1400

73. RĀMA SETS OUT WITH AN ARMY. IT IS DEFEATED BY LAVA AND KUSĀ AND  
ITS CHAMPIONS KILLED. RĀMA FINDS HIMSELF FILLED WITH AFFECTION FOR  
THE BOYS AND ATTEMPTS TO REASON WITH THEM, BUT THEY REFUSE TO  
HEAR, RESUME THE CONTEST, AND SLAY HIM.

tih būzith Rāma-juv bēkas wasith pēv  
wanani log<sup>u</sup>, 'Lākh<sup>1</sup>manas vīras yih kyāh gav ' 1401.

wadan wōth<sup>u</sup> drāy tas-sūty tim pahalwān  
Angud Sugrīv Zāmōwan Hanūmān 1402.

- karani log<sup>u</sup> 'trāhi trāhē' osh<sup>u</sup> haran drāv  
pakan lashkar timan sūty zan sa dār'yāv 1403
- tēliki khōta balāvīr sūty tamis ās  
korun yēli nā gātshith Lankāyē tām<sup>i</sup> dās 1404.
- Angud tāmāth wanani log<sup>u</sup> yim phasāna  
'kaḍakh wuñ yim z<sup>ah</sup> bālakh tāna-tāna' 1405.
- jahal on<sup>u</sup>nas sēthāh lāran yōdas ās  
Kushēn dyut<sup>u</sup> tīr tas lāt<sup>i</sup>-kin<sup>i</sup> phaṭith drās 1406.
- wuchani Sugrīv log<sup>u</sup> dyūṭhun Angud mūd<sup>u</sup>  
kulāh akh mōra hēth zāgani timan rūd<sup>u</sup> 1407.
- Lawan wuch<sup>u</sup>, 'kus-sanā wādur chuh zāgan'  
dīsonas tīr kulis-sūty tas suwun tan 1408.
- yih wuch<sup>u</sup> Zānōwanan ākāsh dīts<sup>u</sup>n tshāl  
'karakh tal dōshēway,' wuch<sup>i</sup>tav tasond<sup>u</sup> hāl 1409.
- gayēs lāran tamis tāl<sup>i</sup>-kin<sup>i</sup> ditikh tīr  
timan-pēṭh pēv na hyor<sup>u</sup>-kun tas gayēs zīr<sup>u</sup> 1410.
- tulukh tīrau-sūtin ākāsh suh yūts<sup>u</sup> kāl  
pathar pēv tē<sup>i</sup> badanas gōs g<sup>ar</sup>bāl 1411.
- tithay-tām wōt<sup>u</sup> Halmot<sup>u</sup> rang dyūṭhun  
tih dīshith trām ōsith sang sōpon<sup>u</sup> 1412
- korun tadbīr, 'wōñ ath kyāh chuh cāra  
'yimau rēsh<sup>i</sup>-bālakau kār' ās<sup>i</sup> awāra' 1413.
- salāh kor<sup>u</sup> tām<sup>i</sup>, 'dimakh parbuth bōh dōrith  
'tshunakh tāth<sup>i</sup> parbatas tal yim z<sup>ah</sup> mōrith' 1414.
- athas-pēṭh tūri tul<sup>u</sup> tām<sup>i</sup> sakth bālāh  
karōra-bād<sup>i</sup> khōr<sup>u</sup> zan akh mō-yē-wālāh 1415.
- dapan, brōṭṭhay timau zōnukh, 'yih kot<sup>u</sup> gav'  
tithay lōt<sup>u</sup> lōt<sup>u</sup> gamot<sup>u</sup> ōsus patay Lav 1416.
- tulun tāñ thod<sup>u</sup> suh parbuth, 'yim karakh tal'  
wuchiv tām<sup>i</sup> mōsaman kyāh-tām korus tshal 1417.

- jahala-sūty tīr lōyun tas gulēn dōn  
Sumīras-tal, dapan, trāmas sapon<sup>u</sup> sōn 1418.
- tiḥ ḥas<sup>a</sup>rath Rāma-ṣandran ḍyūṭh<sup>u</sup> pānay  
sapon<sup>u</sup> krūdī horun osh<sup>u</sup> dāna-dānay 1419.
- kamān shīr<sup>ūn</sup> sapon<sup>u</sup> yistāda bar-jaṅg  
wuchun samsār sōruy diwayē-hond<sup>u</sup> rang 1420.
- kamān tuḡ<sup>u</sup> tām<sup>i</sup> dopun, ‘wōñ Kush bōh mārān’  
wanani log<sup>u</sup>, ‘kyāh-sanā kyāh ath chuh kārān’ 1421.
- wanani log<sup>u</sup>, ‘dādi-sūty ṣaṭahōn panun<sup>u</sup> pān  
‘amā dōdis dawāh ṭhāḍun<sup>u</sup> na āsān’ 1422.
- wuchun bālakh panān<sup>i</sup> āwāra ḍiṭhin  
achēn-manz mañē-phāl<sup>i</sup> zan wāra ḍiṭhin 1423.
- timan gōmāt<sup>i</sup> panān<sup>i</sup> zan mārā sōriy  
kaṇḍēn-pēṭh ōs<sup>i</sup> phēran nanawōriy 1424.
- marith gōmot<sup>u</sup> timan sōruy kabīlay  
Dayēs rostuy timan mā kāh wasīlay 1425.
- gamāt<sup>i</sup> tim mōl<sup>i</sup>-sanzi shēphgūts<sup>ū</sup>-nishin dūr  
karan ṭhēpa-ṭhēph wanas-manz ōs<sup>i</sup> zan ṭsūr 1426.
- wanas manz-bāg mādar-zāda phērān  
tiḥ ḍiṣhith tas babas zan prān nērān 1427.
- gatshan krūdī yōḍūc<sup>u</sup> raz ōs<sup>u</sup> wāṭān  
prayēmas-kun wuchith wōlinjē prāṭān 1428.
- ditin tim zarb lōlāk<sup>i</sup> pōn<sup>i</sup>-pānas  
karun chus pāna ṭhārāni log<sup>u</sup> bahānas 1429.
- dopun, ‘santān chim ḍēkas dimakh myūṭh<sup>u</sup>’  
tiḥ mā zōnun, ‘pakun<sup>u</sup> manzil mē chum krūṭh<sup>u</sup>’ 1430.
- phōlani log<sup>u</sup>, ‘wōñ mē yim santān pālan’  
tiḥ mā zōnun, ‘mē yim dastār wālan’ 1431.
- gōbaras kāṇḍ<sup>i</sup> yod<sup>u</sup> khōran aṣan chiḡ  
kaṇḍēn-pēṭh pān sāwan bab tasonḍ<sup>u</sup> chuy 1432.

- gōbur yōdwai wadan yēs osh<sup>u</sup> chuh trāwān  
tasandi bāpath kalas chi y kañē chāwān 1433.
- dapyōnakh. 'tōh<sup>i</sup> ma pāk<sup>t</sup>av nanawōriy '  
tih mā gānz<sup>o</sup>run, 'yimau myōn<sup>i</sup> mōr<sup>i</sup> sōriy 1434.
- 'pazyā pyādan sawāran-sūty khēlun<sup>u</sup>  
yih gāv zan būtarōts<sup>u</sup> ākāsh mēlun<sup>u</sup> 1435.
- 'pāth<sup>a</sup>r-pēth nanawōrī pād<sup>i</sup> ma thāv<sup>i</sup>tav  
'yōduk<sup>u</sup> sāmāna chum yi y<sup>i</sup>tav ta ni y<sup>i</sup>tav 1436.
- 'rathas myōnis khasith lād<sup>i</sup>tav mē-sūtin  
'hyoch<sup>u</sup>wa kyāh dushmanuth kār<sup>i</sup>tav mē-sūtin ' 1437.
- Lawan dop<sup>u</sup>nas, 'ts<sup>a</sup>h chukh yim bāzē hāwān  
'tsē gānz<sup>a</sup>rith shur<sup>i</sup> taway chukh tambalāwān 1438.
- 'shētra-san zē nadiyē-pēth kar trēsh gatshi cēñ<sup>u</sup>  
'pazyā shētras yih lādan shētra-sūnz<sup>u</sup> hēñ<sup>u</sup> 1439.
- 'shēth<sup>a</sup>r nay chukh tsē-sūty kyāh ōs<sup>u</sup> hyon<sup>u</sup> dyun<sup>u</sup>  
'gotshwā yuth<sup>u</sup> phōj hēth mārani asē yun<sup>u</sup> 1440.
- 'tsē kyāh ōsuy asē-sūty bōg<sup>a</sup>rāwun<sup>u</sup>  
'kaman gotsh<sup>u</sup> rāza āyōd thēkanāwun<sup>u</sup> 1441.
- 'mē driy tasūnz<sup>u</sup>y chēh yēs mōlis-nishin zās  
'karay shēhras ta lashkari sōr<sup>i</sup>say dās 1442.
- 'bōh chus pyōmot<sup>u</sup> ts<sup>a</sup>h kar yistāda thāwath  
'mē cyōñ<sup>u</sup>y driy ts<sup>a</sup>h kar wōñ wāra thāwath ' 1443.
- ditānas lāph, 'agar dēvī mē chēm mōj<sup>u</sup>  
'akiy myāni āgna-bāna sōruy dazi y phōj 1444.
- 'wanay wōñ lāph dith yutsh<sup>u</sup>may panān<sup>i</sup> mōl<sup>i</sup>  
'saraph māzas-andar wuñ yēranay ōl<sup>i</sup> 1445.
- 'sōpōtran-sūty hō rāzō gayēy kōm<sup>u</sup>  
'papana āmot<sup>u</sup> chukhō kina kōda chēy ōm<sup>u</sup> 1446.
- 'gānz<sup>a</sup>r mō Lōki-hānd<sup>i</sup> rākhēs chih mārān<sup>i</sup>  
'tsē mārani āy zanmas ās<sup>i</sup> z<sup>a</sup>h bārān<sup>i</sup> 1447.

‘mē driy tasūnz<sup>u</sup>y chēh yēs tani būrza chum nōl<sup>i</sup>  
 ‘karath wuñ shānth yit<sup>i</sup> yutshumay panān<sup>i</sup> mōl<sup>i</sup> 1448.

‘wonuth wuñ, “ratha,” ratha ananūc<sup>u</sup> mē shēkth chēm  
 ‘bōh sūrēs mangā wuñ yut<sup>u</sup> wātanāvēm ’ 1449.

wanith sūrēs dopun, ‘sāmāna sōzum  
 ‘mē chum yiti yōd karun<sup>u</sup> ts<sup>h</sup> ma dūri rōzum ’ 1450.

yōduk<sup>u</sup> sāmāna sūrēn lod<sup>u</sup> suh sōruy  
 añēgoṭ<sup>u</sup> gav zi gōbarau bōl<sup>u</sup> dōruy 1451.

kamān shīrith sapon<sup>u</sup> yistāda bar-jang  
 wuchiv samsār sōruy diwayē-hond<sup>u</sup> rang 1452.

khūts<sup>u</sup>s tsakh jahala-sūty löyin timan kān  
 timan āyēs na zakhmī gōs panun<sup>u</sup> pān 1453.

silāh sōruy timan-pēṭh sōranōwun  
 sapon<sup>u</sup> kamzōr sōruy zōr hōwun 1454

samith āyēs ta dit<sup>i</sup>has zōra tith<sup>i</sup> kān  
 paran pēv bar-zamīn ‘Nārān Nārān ’ 1455.

dapan chiy, phol<sup>u</sup> phalis-nishē yēli nēbar drāv  
 sapon<sup>u</sup> khōlī suh phol<sup>u</sup> tāt<sup>i</sup> pyāla pēv nāv 1456.

dilāwār gay ta tim bārān<sup>i</sup> asān ōs<sup>i</sup>  
 kalas-pēṭh jēga zan hol<sup>u</sup> hēth tsasān ōs<sup>i</sup> 1457.

chunā bab gōbara-sandi-putshy pān gālān  
 gōbur nēran babas dastār chuh wālān 1458.

pataṽ-lākan anan yēli zōñ<sup>u</sup>-hond<sup>u</sup> jōsh  
 busar shīnas gatshan rōzan na kēh hōsh 1459.

ganimath zān wuñ-kēn zān thav zān  
 pagāh āsakh na mōlis-nish pashēmān 1460.

74. THE BOYS BRING THE CROWNS OF THE EIGHT SLAIN HEROES TO SĪTĀ. SHE  
 RECOGNIZES THE CROWNS, IS HORRIFIED, AND TELLS THEM THE SECRET  
 OF THEIR PARENTAGE.

sapān<sup>i</sup> khōsh tim wūch<sup>u</sup>kh ākāshē wōnī  
 ‘tamis Sītāyē tsūj<sup>u</sup> wōnda-nish garōnī ’ 1461.

- tih būzith hol<sup>u</sup> gaṇḍith wōth<sup>i</sup> tim z<sup>a</sup>h bārān<sup>i</sup>  
 hētikh aiṭhan zanēn-hānd<sup>i</sup> tāj sārān<sup>i</sup> 1462.
- ānikh sōmb<sup>a</sup>rith timan sārēn<sup>i</sup> korukh bār  
 asan gay mājē-nish ōs<sup>ū</sup>kh gamūt<sup>u</sup> khar 1463.
- wanani lāg<sup>i</sup> mājē, ‘ās<sup>i</sup> hai nāv<sup>i</sup> tṣē wōñ zāy  
 ‘amā raṭh jān cizāh ās<sup>i</sup> tṣē hēth āy’ 1464.
- dopukh tami māji, ‘lāg<sup>i</sup>nawa Ruma-rēshun<sup>u</sup> āy  
 ‘aniv kyāh chuwa mē hōviv tshōpa kariv māy’ 1465.
- ānikh tim bōkh<sup>a</sup>ca tas-nish mutsarōvikh  
 kaḍith tim tāj byon<sup>u</sup> byon<sup>u</sup> mājē hōvikh 1466.
- wuchith Sītāyē yēli tim parzanōvin  
 sapüz<sup>u</sup> dēwāna sath sāmāna trōvin 1467.
- tulin byon<sup>u</sup> byon<sup>u</sup> sa lūj<sup>ū</sup> hāwani gōbaran  
 mandūch<sup>u</sup>mūt<sup>u</sup> sīr bāwani lūj<sup>ū</sup> gōbaran 1468.
- ‘yih mōr<sup>u</sup>wan suy bōh yēm<sup>i</sup> mōr<sup>u</sup>s gunas zan  
 ‘buch<sup>u</sup>s yēm<sup>i</sup> bāla-pānay kāla-sarpan 1469.
- ‘yih mōr<sup>u</sup>wan suy mē-sūty yus yut<sup>u</sup> chuh āmot<sup>u</sup>  
 ‘yih mōr<sup>u</sup>wan suy amis-sūty yus chuh zāmot<sup>u</sup> 1470.
- ‘yih mōr<sup>u</sup>wan suy lōkāṭ<sup>i</sup> yēm<sup>i</sup> kār<sup>i</sup> awāray  
 ‘yih mōr<sup>u</sup>wan suy sa Lankā zōj<sup>ū</sup> nāray 1471.
- ‘yih mōr<sup>u</sup>wan suy dubāra Lōkh yēm<sup>i</sup> nōsh<sup>i</sup>  
 ‘yih mōr<sup>u</sup>wan suy pakan yus ōs<sup>u</sup> ākōsh<sup>i</sup> 1472.
- ‘yih mōr<sup>u</sup>wan suy suh Wōlī māranōwun  
 ‘kār<sup>i</sup>wa kyāh kār zanmas kar goth<sup>u</sup>wa yun<sup>u</sup> 1473.
- ‘pakiv hōvyūm tōhē kati kyāh kūr<sup>ū</sup>wa kōm<sup>u</sup>  
 ‘bōh zālan pān tas-sūtin dūz<sup>u</sup>s ōm<sup>u</sup> 1474.
- ‘tithay wōth<sup>i</sup> yitha yēchas chiy dyār rāwan  
 ‘azōñ<sup>ū</sup> aulād mōlis mājē hāwan 1475.
- ‘azōñ<sup>ū</sup>y sārēniy bab māranāwān  
 ‘patav-lākan azōñ<sup>ū</sup>y mandachāwān 1476.

75. THE BOYS LEAD SĪTĀ TO RĀMA'S CORPSE. 1477-1487

75. THE BOYS LEAD SĪTĀ TO RĀMA'S CORPSE. HER LAMENT

pakan gay tim z<sup>h</sup> bārān<sup>i</sup> mājē-sūty drāy  
wanani lāg<sup>i</sup> Yishōras-kun, 'wuñ t<sup>h</sup> kar pāy ' 1477.

karan lilā shēran sōpān<sup>i</sup> Dayēs-kun  
'Narāyēn, wātanāv wōñ asē payēs-kun 1478.

'Narāyēn, bē-khabar ās<sup>i</sup> chiṡ wanan zār  
'Narāyēn, hāv darshun kās andakār ' 1479.

niyēkh tot<sup>u</sup> mōj<sup>ū</sup> won<sup>u</sup>has, 'wuch yih ḥas<sup>a</sup>rath '  
wuchith Sītāyē nētrau-kin<sup>i</sup> horun rath 1480.

kārin yēli nālamāt<sup>i</sup> tas lūj<sup>ū</sup> wanani zār  
'mē kyāh kor<sup>u</sup>may bōh kūr<sup>ū</sup>thas wōñ sēṡhāh khār ' 1481.

sa Sītā Rāma-ṡandras ös<sup>u</sup> ṡhārān  
achiv-kin<sup>i</sup> osh<sup>u</sup> harith rath ös<sup>u</sup> hārān 1482.

(Metre, *Accentual*.)

ashē-kani jōyē jōyē rath chēs bōh hāran  
Sītā Rāma-ṡandra prāran chēy 1483.

lashē-nār gōṡ<sup>u</sup>tham ta osh<sup>u</sup> chēs hāran  
pashē kōna hani hani māra mār gay  
khāra gav cyāñē vēri ṡandran tāran  
Sītā Rāma-ṡandra prāran chēy 1484.

ṡ<sup>a</sup>y chukh āra-rost<sup>u</sup> wōlinjē sāran  
ṡēy chēy myāni prān gālanūc<sup>ū</sup> pray  
ṡ<sup>a</sup>y zinda karan ta ṡ<sup>a</sup>y biyē māran  
Sītā Rāma-ṡandra prāran chēy 1485.

wata cyāñē wuchan pata pata lāran  
lasanuk<sup>u</sup> ta maranuk<sup>ū</sup> trōvith bay  
ṡandras ta tāran mur<sup>i</sup> chēs bōh dāran  
Sītā Rāma-ṡandra prāran chēy 1486.

tan nāra düz<sup>ū</sup>m mana-kin<sup>i</sup> gāran  
wana kas sana gōm priṡhan cyōn<sup>u</sup> pay  
daza-nā lōla-nāra razi pān khāran  
Sītā Rāma-ṡandra prāran chēy 1487



prōr<sup>1</sup> prōr<sup>1</sup> gōj<sup>u</sup>thas ta wuñē chēs prāran  
 tas kyāh chuh parwāy yēs chukh t<sup>ay</sup>  
 khanjē gayē jigaras lanjē lanjē tshāran  
 Sītā Rāma-tandra prāran chēy 1488.

prakāshē tati shrāki hoṭ<sup>u</sup> chēs bōh dāran  
 krūṭh<sup>u</sup> gatshi tulun<sup>u</sup> bōr<sup>u</sup> myūṭh<sup>u</sup> āsi may  
 zyūṭh<sup>u</sup> chuy samsār sōr<sup>1</sup> sōr<sup>1</sup> hāran  
 Sītā Rāma-tandra prāran chēy 1489.

(Metre, *Accentual*.)

mōr<sup>u</sup>thas, Madanō, wuñē chuy ādan  
 pādan wandayō zuv ta jān 1490.

kan dār mana-kin<sup>1</sup> yiman phār<sup>1</sup>yādan  
 bulbul ta biyē gul chiy nālān  
 yiy yēli won<sup>u</sup>nakh wakhun<sup>u</sup> wōstādan  
 pādan wandayō zuv ta jān 1491.

prishhōm sārēniy sēdan ta sādan  
 kyāh-sanā tsalēm-nā wōnduk<sup>u</sup> armān  
 kēh-ti nō cāra log<sup>u</sup> lāninēn wādan  
 pādan wandayō zuv ta jān 1492.

wōthū prish pananēn dōn rāja-zādan  
 yim drāy cyāni-khōta baḍ<sup>1</sup> balawān  
 kyāh-sanā wanan lūkh awalādan  
 pādan wandayō zuv ta jān 1493.

yēmb<sup>a</sup>r-zal wandayō pampōshē-pādan  
 yitshaway kathau tsali mē-ti armān  
 sarv-i-kada, lagayō shākha-shēmshādan  
 pādan wandayō zuv ta jān 1494.

watharay sabzī pēṭh nāgarādan  
 sōna-tani saniy thod<sup>u</sup> tul pān  
 t<sup>a</sup>ñē gayēm jigaras ta wuñē chuy ādan  
 pādan wandayō zuv ta jān 1495.

kan dār mana-kin<sup>1</sup> yiman phār<sup>1</sup>yādan  
 manushē-bāwa prath kaīsi yuth<sup>u</sup> guzarān  
 zāla wol<sup>u</sup> jānawar samayē-sayādan  
 pādan wandayō zuv ta jān 1496.

prakāshē cāra kyāh lōn<sup>1</sup>-phasādan  
 timau zōl<sup>u</sup> ajñān yēmau gōl<sup>u</sup> pān  
 kāh-ti nō wanith hēki yiman samwādan  
 pādan wandayō zuv ta jān 1497.

76. SĪTĀ'S WOE. HORROR OF LAVA AND KUŚA AT HAVING SLAIN THEIR FATHER.  
 REMARKS ON FILIAL DUTY.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - - .)

wuchun yēli Rāma-juv dōh sōponus rāth  
 sa yīsh<sup>ū</sup> gayē tīsh<sup>ū</sup> ma ōsin kāh manōsh-zāth 1498.

lobun yēli dūrēruk<sup>u</sup> yūts<sup>u</sup> hōl tas ōs<sup>u</sup>  
 duyī trōvith tshuñ<sup>ū</sup>n yēkh-sān tatiy gōs 1499.

lobun titha yitha rōw<sup>u</sup>mot<sup>u</sup> chiy laban Day  
 zarith biyē zindagī mōrdan diwan may 1500

nadiyē-sūty mīj<sup>ū</sup> yāmath tshēna gamūts<sup>ū</sup> jōy  
 grazana-nishē shānth sōpūñ<sup>ū</sup> yēli rūt<sup>ū</sup>n khōy 1501.

na-zānana-sūty wuchukh chot<sup>u</sup> chwā wōzul<sup>u</sup> nyūl<sup>u</sup>  
 sapūñ<sup>ū</sup> yēli zān pōñis pōñ<sup>u</sup> zan myūl<sup>u</sup> 1502.

yiwan tot<sup>u</sup> Lav ta Kush dōnaway diwan bākh  
 riwan wārā ta sīnas sōpanan cākh 1503.

wanan wōnī, 'wawakh yuth<sup>u</sup> tyuth<sup>u</sup> labakh byōl<sup>u</sup>  
 'muṭhis chuy muṭh<sup>u</sup> khasan shōlis khasan shōl<sup>u</sup>' 1504.

na-tay bōzakh suh sōruy ōs<sup>u</sup> pānay  
 thawan kath pōpiyēn-kit<sup>1</sup> yim nishānay 1505.

zarā kar hōsh wuch yim Dayē-kāran  
 gōbur mōlis ta gōbaras mōl<sup>u</sup> māran 1506.

yēshakh yōdwai gōbur gōtsh<sup>u</sup> dyun<sup>u</sup> mē rāhath  
 gōbur chukh gāl zuv pananis babas-path 1507.

karakh yuth<sup>u</sup> az babas pananis ts<sup>a</sup>h sūty kār  
 sarakh tyuth<sup>u</sup> pāna yod<sup>u</sup> āsakh ts<sup>a</sup>h autār 1508.

tshunan tim āch<sup>1</sup> waṭith atha sarpa-ālēn  
 laban tim lāl yim bab mōj<sup>ū</sup> pālan 1509.

- wōlō wōñ mājē mōlis-path jīgar gāl  
sēdath āsiy tṣē khur<sup>u</sup> kāsiy mahākāl 1510.
- ṣ<sup>h</sup>h yōdwai wāra chukh almāsa-gardan  
ba-dargāh-ē-padar jōrūb sōpan 1511
- mē won<sup>u</sup>may, 'yuth<sup>u</sup> gaṭhiy khōsh byōl<sup>u</sup> tyuth<sup>u</sup> wav  
' pagāh lōnakh tamyuk<sup>u</sup> phal yuth<sup>u</sup> sapon<sup>u</sup> lav ' 1512.
- ṣ<sup>h</sup>h yōdwai pōpī bab mōj<sup>u</sup> mānakh  
Sadāshiv biyē Wumā ada kar ṣ<sup>h</sup>h zānakh 1513.
- Sadāshiv suy diwan yus zindagōniy  
Wumā s<sup>a</sup>y yēmi khēmā kār<sup>i</sup> krūd cyōniy 1514
- baban kyāh kūr<sup>u</sup> kamī kor<sup>u</sup>nakh ṣ<sup>h</sup>h paidāh  
ṣē mā ōs<sup>u</sup>y panān<sup>i</sup>-kin<sup>i</sup> kēh wōmēdāh 1515.
- Wumā s<sup>a</sup>y yēmi ṣē kūr<sup>u</sup>nay dar-shikam jāy  
ṣ<sup>h</sup>h wuchtō, pōpiyō, rūz<sup>u</sup>y na kēh māy 1516.
- galath būzith zalath pōñis-nishin drākh  
tyuthuy nīrith nēthanon<sup>u</sup> mal-barut<sup>u</sup> zākh 1517
- saponukh pōkhta yēli ḍyūṭhuth panun<sup>u</sup> hāl  
achiv hōruth ṣē rath ṭhōruth mahākāl 1518
- panun<sup>u</sup> kartūth ṣ<sup>h</sup>h ḍishith gōkh gamnākh  
kūr<sup>u</sup>th thaph gāsa-bargan yēli ṭhūṭ<sup>u</sup>th bākh 1519
- tihīdastī wuchith rūduy na kēh hōsh  
tujyōhakh dōn athan zardyōkh zan pōsh 1520
- Wumā yāmāth wuchani lūj<sup>u</sup> cyōn<sup>u</sup> ahwāl  
khēmā kūr<sup>u</sup>nay dopun lūkan, 'yih chum lāl ' 1521.
- lōkoṭ<sup>u</sup> tami kōchi-kēth hēth lalanōwukh  
wuchan gaṭh tami dōd kyāh dāma cyōwukh 1522.
- achēn-hond<sup>u</sup> gāsh hyuh<sup>u</sup> roch<sup>u</sup>nakh wuchiv māy  
kaḍith shik<sup>a</sup>ma kūr<sup>u</sup>n wōlinjē-manz jāy 1523
- khabar chyā kyāh tamis rūz<sup>u</sup>y ṣē-nish āsh  
prayēm bor<sup>u</sup>nay dapan, 'chum sūrē-prakāsh ' 1524.

- dahan-hünz<sup>u</sup> kath chēh kyāh dōyētr<sup>ah</sup> tsē chōvith  
yiwan chēy wuñē niwan chēy mananōvith 1525.
- khēmā kür<sup>u</sup>nay tsē mā tas-kun wuchuth zāth  
tsē rātas dōh dōhas yith rāwūr<sup>u</sup>th rāth 1526.
- ganīmath zān wuñ-kēn kar ts<sup>ah</sup> r<sup>at</sup>i kār  
Wumā-dēvī ta Shiwa-jī chuy kharīdār 1527.
- pagāh yēli tim gashan nīrith ba-ākāsh  
mē won<sup>u</sup>may, 'yuth<sup>u</sup> na rōziy mēlanūc<sup>u</sup> āsh ' 1528.
- gashakh sannyās yod<sup>u</sup> dēwāna lāgakh  
baṭhēn bēran kaṇḍēn-tal pāna zāgakh 1529.
- tithay Rāwun marith labahōn ts<sup>ah</sup> Lankā  
na-tay darshun karun rōziy tamannā 1530.
- hatu'l-magdūr az yuth<sup>u</sup> chuy tsē tākath  
karukh khādmath ganīmath chuy ganīmath 1531.
- kasam chum yod<sup>u</sup> ts<sup>u</sup>huniy bab mōj<sup>u</sup> trōvith  
kasū ada, pōpiyō, buth<sup>u</sup> hēkakh ts<sup>ah</sup> hōvlth 1532.
- walēkin kar tamis yuth<sup>u</sup> ōs<sup>u</sup> mōlum  
dopun, 'sīwā karēm roch<sup>u</sup>nakh ts<sup>ah</sup> mōsum ' 1533.
- wuchani lāg<sup>i</sup>, 'trēn zaḡan-hond<sup>u</sup> rāja kot<sup>u</sup> ḡav '  
wadani log<sup>u</sup> zōñ<sup>u</sup>-bāpath Kush ta biyē Lav 1534.
- yiwan tot<sup>u</sup> Kush ta Lav dōnaway diwan nād  
mashān ada Rāma-juv Sītā pēwan yād 1535.
- garā phār<sup>y</sup>ād lāyan pān mārān  
garā tim pān panun<sup>u</sup> chiy razi khārān 1536.
- garā dōnaway samīth jāman diwan cāk<sup>h</sup>  
garā ḡulagān<sup>i</sup> diwan pānas malan khāk<sup>h</sup> 1537.
- garā tsāpan dandau-sūty gul<sup>i</sup> diwan nād  
dapan, 'wuch<sup>t</sup>av patav às<sup>i</sup> nā-khalaph zād ' 1538.
- wodukh tyuth<sup>u</sup> wadani yuth<sup>u</sup> log<sup>u</sup> pāna ākāsh  
sapān<sup>i</sup> tith<sup>i</sup> yith<sup>i</sup> wuchith sapanan jīgar-trāsh 1539.

77. VĀLMĪKI RESTORES ALL THE SLAIN TO LIFE. SĪTĀ BY A REVULSION OF  
FEELING REFUSES TO SEE RĀMA.

karan phār'yād Sītā lūj<sup>u</sup> wadanē  
rēshis-kun lūj<sup>u</sup> ba-zōrī nāla dinē 1540.

suh Wōlmīkh ryosh<sup>u</sup> gamot<sup>u</sup> gara ôs<sup>u</sup> nīrith  
dapan, yūts<sup>u</sup> kōl<sup>i</sup> tāmāḥay āv phīrith 1541.

pakan tot<sup>u</sup> wōt<sup>u</sup> ḍyūṭhun yāñ suh ahwāl  
chuh dod<sup>u</sup>mot<sup>u</sup> mōkta-phol<sup>u</sup> ḍīshith maran lāl 1542.

wuchun tati rath pakan dār'yāv dār'yāv  
khabar log<sup>u</sup> tas prīshani, 'kas kyāh banith āv' 1543.

wodun wārā wanani log<sup>u</sup>, 'hē Sadāshiv  
'amis yiti myāñē bad-bakhtiyē-sūty gav' 1544.

gōran yēli māyē-sūtin pān gōlun  
kūr<sup>u</sup>n wuzamala amrēta-rūd wōlun 1545.

wuchiv rēsh<sup>i</sup> kyāh kūr<sup>u</sup>n tām<sup>i</sup> tīs<sup>u</sup> zōriy  
harith amrēth zi tim gay zinda sōriy 1546.

dapan, wuch<sup>i</sup>tav tatēy kāh mūd<sup>u</sup>mot<sup>u</sup> prōn<sup>u</sup>  
sapon<sup>u</sup> su-ti zinda yēli tām<sup>i</sup> amrēthāh cyōn 1547.

sapān<sup>i</sup> yēli zinda tim sōriy dubārah  
sapon<sup>u</sup> Sītāyē biyē dil sang-i-khārah 1548.

gāshith tas rēsh<sup>i</sup>-sandis hujaras-andar tsāyē  
korun bar band wuch<sup>i</sup>tav kyāh gayēs rāy 1549.

dopun, 'yot<sup>u</sup>-tām mēli na nab ta būtarāth  
'panun<sup>u</sup> buth<sup>u</sup> Rāma-tsandras hāwa kar zāth' 1550.

78. RĀMA RETURNS HOME TAKING LAVA AND KUŚA. HE THEN GOES BACK TO  
THE HERMITAGE AND IMPLORES SĪTĀ TO ACCOMPANY HIM,  
BUT SHE REFUSES.

sa Sītā yēli tsalith gayē nāla trāwān  
niyēn rēsh<sup>i</sup> Rāma-tsandras-nish z<sup>a</sup>h santān 1551.

anith yēli hōv<sup>i</sup>nas nishē thōv<sup>i</sup>nas tim  
padēn dōn-tal paran tāñ pōv<sup>i</sup>nas tim 1552.

78. RĀMA IMPLORES SĪTĀ TO ACCOMPANY HIM. 1553-1567

- padēn lāg<sup>1</sup> mīṭh<sup>1</sup> dini sōriy timan dōn  
khasūsan Bharuth Lākh<sup>1</sup>man biyē Shēturgun 1553.
- asan khēlan gīndan phirūv<sup>u</sup>kh munōdī  
naḡar-kun ḡay timan-sūty hēth ba-shōdī 1554.
- pēth<sup>a</sup>r bābath<sup>a</sup>r hēth shēhras-andar ḡay  
wadani log<sup>u</sup> rāza tas Sītā tētas pēy 1555.
- rēshis log<sup>u</sup> prithani, 'tas kyāh ḡōsa ḡav myōn<sup>u</sup>'  
kar<sup>a</sup>m yiy ōs<sup>u</sup> karmun<sup>u</sup> kār kām<sup>i</sup> zōn<sup>u</sup> 1556.
- pakan tas sūty ḡav vēḡalyōv suh zan kand  
wuchyōkh Sītāyē thow<sup>u</sup>mot<sup>u</sup> bar karith band 1557.
- andar Sītā nēbār<sup>1</sup>-kīn<sup>i</sup> Rāma-autār  
baras-pēth byūṭh<sup>u</sup> ta wān<sup>1</sup>nas villa tay zār 1558.
- dopus tām<sup>1</sup> Rāma-ṭandran, 'wōth nēbar nēr  
'wōnduk<sup>u</sup> dōkh wōñ ṭaliy shēhras-andar phēr ' 1559.
- dapan. Sītāyē won<sup>u</sup>nas, 'chukh ṭ<sup>a</sup>h autār  
'wuchan chukh-nā hēwan jīgaras mē chum nār 1560.
- 'samay ḡyūṭhum sēthāh wōñ sōpūñ<sup>u</sup>s sēr  
'chuh ōkh<sup>u</sup>r<sup>u</sup> ḡara ḡathun<sup>u</sup> nērun<sup>u</sup> ḡathēm tēr 1561.
- 'bōh nay nēray tē kyāh wōñ myōn<sup>u</sup> chuy ḡam  
'ḡathiy dār<sup>1</sup>yāwa-sūnz<sup>u</sup> akh pā<sup>1</sup>-phyorāh kam 1562.
- 'ḡōḡañ akh bēñē yēs tiṭh<sup>u</sup> āsi ḡamkhār  
'dōyum<sup>u</sup> āsakh ṭ<sup>a</sup>h Nārān pāna autār 1563.
- 'trēyum<sup>u</sup> trēnaway barādar chiy balāvīr  
'zamīnas-sūty suwān ākāsh az-tīr 1564.
- 'poz<sup>u</sup> ay bōzakh tasallī ḡōm az-zān  
'mudā ōsum tē wātān<sup>i</sup> yim z<sup>a</sup>h santān 1565.
- 'ḡayā kar wōñ tē kyāh chēy māy myōñī  
'ṭ<sup>a</sup>h ḡath phīrith shurēn kar pōr<sup>1</sup>zōnī ' 1566.
- dōnaway lōla-sūtin tati dazān ōs<sup>i</sup>  
sōrga-manza rāsa-manḡul zan ḡrazān ōs<sup>i</sup> 1567.

karani log<sup>u</sup> Rāma-juv tas zāra-pāra  
lūj<sup>u</sup>s sa-ti katha wananē wāra-wāra 1568.

## 79. RĀMA'S SUPPLICATION.

(Metre, *Accentual*.)

- Rāma tsandran dop<sup>u</sup>, 'bar mutsarē  
'karī ānand panani garē 1569.
- 'kazāl<sup>l</sup> gayēkh azala ôsuy  
'kashṭ tsôluth Yīshôr<sup>l</sup> tsē kôsuy  
'vyād vig<sup>a</sup>n wōñ na sōndarē  
'karī ānand panani garē 1570.
- 'kām<sup>l</sup> kür<sup>u</sup>kh hiyē-māl zāyē  
'pāna tsāran chuy nōg<sup>l</sup>-rāyē  
'tsāyē rōzun<sup>u</sup> kōtāh zarē  
'karī ānand panani garē 1571.
- 'bōz, wōnduk<sup>u</sup> gam gōsa tsaliy  
'rōz prasan, shēth<sup>a</sup>r galiy  
'sōz wuch, bēh panani garē  
'karī ānand panani garē 1572.
- 'bār tuluth sār sôr<sup>u</sup> ôwuy  
'gār tsôputh tamannā drôwuy  
'tār lagith panani garē  
'karī ānand panani garē 1573.
- 'hāv mōkh bāv goy<sup>u</sup> kyāh tsē gōsa  
'trāv malāla wōñ āch<sup>l</sup> mē lōsa  
'thāv tsētas Day kyāh karē  
'karī ānand panani garē 1574.
- 'rūch<sup>u</sup> karith achē-manz thāwath  
'driy hōvith driy hāwanāwath  
'triyē tsālun<sup>u</sup> pazi tāra tarē  
'karī ānand panani garē 1575.
- 'wātihiy kar sāmāna trāwun<sup>u</sup>  
'sūd kyāh nēri suh mūd<sup>u</sup> Rāwun  
'hōl kyāh goy<sup>u</sup> mōl<sup>u</sup> kas na marē  
'karī ānand panani garē 1576.

'gār roṭuth tām<sup>1</sup>-sanzi vērē  
 'yus marith gāshi kati phērē  
 'gam khēna rath māz harē  
 'karī ānand panani gārē' 1577.

Rāma-ṣandran yāñ tiy won<sup>u</sup>nas  
 pēyē wasith jalāv hyot<sup>u</sup>nas  
 lūj<sup>u</sup> sa ṣāpani panañē narē  
 'karī ānand panani gārē' 1578.

shīna-mōñ<sup>u</sup> zan vēsarana āyē  
 tami won<sup>u</sup>nas panañē jāyē  
 'kami ṣē won<sup>u</sup>nay buk<sup>ar</sup><sup>1</sup> darē  
 'karī ānand panani gārē' 1579.

'bōz kath chum-na pōshēn-pāyā  
 'tōshē kath chēm wanith māyā  
 'rōshi dyut<sup>u</sup>nam makh pōshē-tharē  
 'karī ānand panani gārē' 1580

yiṽ wōndas gay hiyē-mālē  
 tami-khōtan dūrēr ṣālē  
 'rinda bōzakh zinday marē  
 'karī ānand panani gārē' 1581.

lōla-nāruk<sup>u</sup> jalāv roṭun  
 nīla-waṭh sīna panun<sup>u</sup> ṣoṭun  
 yēṭsh yēs āsi suy lōl barē  
 'karī ānand panani gārē' 1582.

gāsh yith biyē prakāsh anun<sup>u</sup>  
 lōla-almāsa-sūty wōnda khanun<sup>u</sup>  
 pōkhta sōpani man mōkta harē  
 'karī ānand panani gārē' 1583.

mājē Dīviyē-kun gayē shēran  
 ōs<sup>u</sup> rātas līlā karan  
 zūn zan ōs<sup>u</sup> lūj<sup>u</sup>mūṭs<sup>u</sup> darē  
 'karī anand panani gārē' 1584.



## 80. SĪTĀ'S RESPONSE.

(Metre, *Accentual*.)

- 'māra kūr<sup>u</sup>nas ām<sup>i</sup> māramatī  
 'Pārwatī kar myōn<sup>u</sup> cāra 1585.
- 'mājē zāyēs drūts<sup>u</sup> yēli hūr<sup>u</sup>m  
 'krāni drāyēs tamannā sūrum  
 'lāni ōsum amis sūtin  
 'Pārwatī kar myōn<sup>u</sup> cāra 1586.
- 'zēwawunuy phār<sup>i</sup> rēsh<sup>i</sup> ta paṇḍith  
 'kōli tshunanōv<sup>u</sup>has kūñ<sup>u</sup> gāṇḍith  
 'chim mē wasan yēma-guma tatī  
 'Pārwatī kar myōn<sup>u</sup> cāra 1587.
- 'kōli tshuñ<sup>u</sup>nas yēli bōh mājē  
 'tati phorum Zanakh rāja  
 'na-ta māryēyēnas kōna tatī  
 'Pārwatī kar myōn<sup>u</sup> cāra 1588.
- 'myul<sup>u</sup> dyut<sup>u</sup> karith Vishāmitran  
 'kōna lōn<sup>u</sup> chum mē wōñ pētaran  
 'gaib sōpān<sup>i</sup> tim ti haibatī  
 'Pārwatī kar myōn<sup>u</sup> cāra 1589.
- 'suy ath sēndi apōr tarē  
 'yus wōñ nēri panani garē  
 'suh na yus myōn<sup>i</sup>-pōṭh<sup>i</sup> yit<sup>i</sup> marē  
 'Pārwatī kar myōn<sup>u</sup> cāra 1590.
- 'wardana-vēri būrzay mē gāṇḍim  
 'rōñ<sup>u</sup>-āsana kōh bāl tshāṇḍim  
 'wōñ gayēs kīwal bōh yitī  
 'Pārwatī kar myōn<sup>u</sup> cāra 1591.
- 'bāwa wōñ kas yēli gōm trōvith  
 'kyāh wana nāv mandachōvith  
 'Rāwanas myōn<sup>i</sup> paripāph khatī  
 'Pārwatī kar myōn<sup>u</sup> cāra 1592.

‘tām<sup>1</sup> niyēnas yēli tami hāla  
 ‘mājē panañē kūr<sup>u</sup>nas hawāla  
 ‘kyāh wanith hēka tas chēh satī  
 ‘Pārwatī kar myōn<sup>u</sup> cāra 1593.

‘ada zōñ<sup>u</sup>nas tami azōñ<sup>u</sup> mājē  
 ‘villa wān<sup>1</sup> wān<sup>1</sup> tami ashka gājē  
 ‘mashka karēnam shurēn sūti  
 ‘Pārwatī kar myōn<sup>u</sup> cāra 1594.

‘shur<sup>u</sup> zōñ<sup>u</sup>nas karēn shur<sup>1</sup>-bāshē  
 ‘zōlith lōj<sup>u</sup>nas bōh wālawāshē  
 ‘dēwatā sōr<sup>1</sup> gay āra-k<sup>u</sup>tī  
 ‘Pārwatī kar myōn<sup>u</sup> cāra 1595.

‘anth zōnum na yith bawa-saras  
 ‘gaṭa kūr<sup>u</sup>nam ta bōh kyāh karas  
 ‘shēchē lazanas tē pāph khātī  
 ‘Pārwatī kar myōn<sup>u</sup> cāra ’ 1596.

yūts<sup>u</sup> wodun, ‘kūr<sup>u</sup> kaīsi ma zēyin  
 ‘zēyi yēli ta almās khēyin  
 ‘kūr<sup>u</sup> zāyēs sūr gōm yitī  
 ‘Pārwatī kar myōn<sup>u</sup> cāra 1597.

‘kōrē āsūñ<sup>u</sup> gaṭhi ḍēka-sēdath  
 ‘na-ta brōṭhaya gaṭhi hēñ<sup>u</sup> sa wath  
 ‘taway bōh tshāḍath panañē watī  
 ‘Pārwatī kar myōn<sup>u</sup> cāra 1598.

‘kyāh bōh wana, tām<sup>1</sup> sōrga-wāsan  
 ‘paṭh ūñ<sup>u</sup>n āman ta khāsan  
 ‘won<sup>u</sup> dēwau, “Sītā chēh satī”  
 ‘Pārwatī kar myōn<sup>u</sup> cāra 1599.

dēwatā āy sōkhī dinē  
 ‘mōl<sup>1</sup> būzus ta log<sup>u</sup> riwanē  
 driyē hōv<sup>1</sup>nas tām<sup>1</sup> dāri-chētī  
 ‘Pārwatī kar myōn<sup>u</sup> cāra 1600.

‘ tō-ti panun<sup>u</sup> pazun<sup>u</sup> pōlun  
     ‘ kruha-badēn ogun zōlun  
 ‘ yith<sup>i</sup> pralay chyā bōv<sup>i</sup>mātī  
     ‘ Pārwatī kar myōn<sup>u</sup> cāra 1601.

‘ bōl<sup>i</sup> wañānas chuy ādan  
     ‘ kōl<sup>i</sup> rāway thowum na zāh kan  
 ‘ bara kūr<sup>u</sup>nas ām<sup>i</sup> sūramātī  
     ‘ Pārwatī kar myōn<sup>u</sup> cāra 1602.

‘ tyūt<sup>u</sup> wodum sahlāba wunyōm  
     ‘ ashi-sūty sōr<sup>u</sup> samsār wanyōm  
 ‘ wan t<sup>a</sup>h rōzakh kati mētsi-datī  
     ‘ Pārwatī kar myōn<sup>u</sup> cāra 1603.

‘ Dayē-lōn<sup>i</sup> yēli paigām būzun  
     ‘ ada Halmot<sup>u</sup> Ludar sūzun  
 ‘ “ vyād gūj<sup>u</sup> wōth mē-sūty satī ”  
     ‘ Pārwatī kar myōn<sup>u</sup> cāra 1604.

‘ pāna yot<sup>u</sup>-tām mōrun Rāwun  
     ‘ ôsus lūkan dēmāg hāwun<sup>u</sup>  
 ‘ gōsa kus gōs trōv<sup>u</sup>nas tatī  
     ‘ Pārwatī kar myōn<sup>u</sup> cāra 1605.

‘ bara kūr<sup>u</sup>nas bōh shyāma-sōndar  
     ‘ sara kūr<sup>u</sup>nas nāras andar  
 ‘ dara lōj<sup>u</sup>nas chivēmātī  
     ‘ Pārwatī kar myōn<sup>u</sup> cāra 1606.

‘ pūt<sup>u</sup> achē dits<sup>u</sup>n pōlōd<sup>i</sup> pacē  
     ‘ khōṭ<sup>u</sup> bōh drāyēs tami kahwacē  
 ‘ goṭ<sup>u</sup> gatshith āyēs bōh tatī  
     ‘ Pārwatī kar myōn<sup>u</sup> cāra 1607.

‘ gari tshuñ<sup>u</sup>nas nēbar kaḍith  
     ‘ shrākh dits<sup>u</sup>nam wōlinjē barith  
 ‘ wākh ôsum wōñ mara yiti  
     ‘ Pārwatī kar myōn<sup>u</sup> cāra 1608.

- 'gari panani akh rāth bür<sup>u</sup>m  
 sāph wantam kōsa hān kūr<sup>u</sup>m  
 'kara kyāh kām<sup>i</sup> won<sup>u</sup>nas "satī"  
 'Pārwatī kar myōn<sup>u</sup> cāra 1609.
- 'lashē ganjēnam nārañē tshaṭa  
 'pashē kōtāh kūr<sup>u</sup>nam gāṭa  
 'biyē kūr<sup>u</sup>nas shērmanda tatī  
 'Pārwatī kar myōn<sup>u</sup> cāra 1610.
- 'zōm<sup>u</sup> kūr<sup>u</sup>nam nic<sup>u</sup> kathi-hanā  
 'gōm na wōndas yih bōz<sup>i</sup> chēh bōnā  
 'kōm<sup>u</sup> gayēm mē kas sūtī  
 'Pārwatī kar myōn<sup>u</sup> cāra 1611.
- 'tīr dit<sup>i</sup>nam wōlinjē barith  
 'gōm tim tīr jīgaras tarith  
 'atha-sūṭy gēv moth<sup>u</sup>nam satī  
 'Pārwatī kar myōn<sup>u</sup> cāra 1612.
- 'nāra-tēmb<sup>a</sup>r phambas pēyēm  
 'wuch<sup>i</sup>tav wōñ kūr<sup>u</sup> jālāv hēyēm  
 'rēh phaṭith nēri pēṭh<sup>i</sup> parbatī  
 'Pārwatī kar myōn<sup>u</sup> cāra 1613.
- 'nāl wol<sup>u</sup>nam lōkūṭ<sup>u</sup> bōh gūj<sup>u</sup>s  
 'bāl tshuñ<sup>u</sup>nas zālan lūj<sup>u</sup>s  
 'hāl kyāh lāl gayēm mē chātī  
 'Pārwatī kar myōn<sup>u</sup> cāra 1614.
- 'āyē tas kōna balāy achēn  
 'lāyē tas kōna gāṭhān achēn  
 'drāyē tas kōna zēv kārē-patī  
 'Pārwatī kar myōn<sup>u</sup> cāra 1615.
- 'yus yēs jōrē-judōy<sup>i</sup> karān  
 'Day tas kōna wath rāwarāwān  
 'chus kōna wasan yēma-guma tatī  
 'Pārwatī kar myōn<sup>u</sup> cāra 1616.

‘sirī wōtith chuy hani-hanē  
 ‘sari prakāshē tsēy pāna wanē  
 ‘bōz kyāh wani Sarasōtī  
 ‘Pārwatī kar myōn<sup>u</sup> cāra ’ 1617.

81. RĀMA'S ENTREATIES AND SĪTĀ'S REFUSALS. AT DAWN VĀLMĪKĪ  
 INTERVENES.

(Metre, *Accentual*.)

lōla-sūtin osh<sup>u</sup> ōs<sup>u</sup> trāwan  
 chēs na mulay bar mutsarāwan 1618.

tām<sup>i</sup> won<sup>u</sup>nas, ‘yim kam khātīm pāph’  
 tami won<sup>u</sup>nas, ‘rūduy na yinsāph  
 ‘kas tsē chukh yim nēhadāv hāwan’  
 (chēs na mulay bar mutsarāwan) 1619.

‘pāph warzith chuh yihuy myōn<sup>u</sup> māl̄yun<sup>u</sup>  
 ‘tāpa yit<sup>i</sup> yēs dazān ōs<sup>u</sup> tālyun<sup>u</sup>\*  
 ‘kas chih wōriv<sup>i</sup> mē zan wath rāwarāwan’  
 (chēs na mulay bar mutsarāwan) 1620.

tām<sup>i</sup> dop<sup>u</sup>nas tōra, ‘kar khānadōrī’  
 tami dop<sup>u</sup>nas, ‘trōv<sup>i</sup>māt<sup>i</sup> chim mē sōriy  
 ‘yit<sup>i</sup> bihith kāisi buth<sup>u</sup> chēs na hāwan’  
 (chēs na mulay bar mutsarāwan) 1621.

tām<sup>i</sup> dop<sup>u</sup>nas tōra, ‘rachath bōh wōñ jān’  
 tami dop<sup>u</sup>nas tōra, ‘wuñē chēs bōh larzān  
 ‘yith suh Lākh<sup>i</sup>man nith mā tsunēm wan  
 (chēs na mulay bar mutsarāwan) 1622.

‘bēh ts<sup>ah</sup> pānas rēh chēm wuñē jīgaras  
 ‘khār wuñ chēs kuñ<sup>ū</sup> ta kīwal zi bēkas  
 ‘chēs-na mōsum chukh ts<sup>ah</sup> mē tambalāwan’  
 (chēs na mulay bar mutsarāwan) 1623.

wōndā tas gav zan dor<sup>u</sup> sang-i-khāra  
 Rāma-tsandran wañānas wāra wāra  
 ‘man chuh tsantsal tan diwān ōs<sup>u</sup> grāwan’  
 (chēs na mulay bar mutsarāwan) 1624.

\* V. I. tāpa-nishē yēm<sup>i</sup> roch<sup>u</sup> myōn<sup>u</sup> tālyun<sup>u</sup>.

81. RĀMA'S ENTREATIES AND SītĀ'S REFUSALS. 1625-1632

biyē won<sup>u</sup>nas, 'sūr<sup>ū</sup>m wōñ jawōnī  
 'kar tulith hēka yim bār cyōnī  
 'chum-na tākath tan bōh wōñ nāra nāwan  
 (chēs na mulay bar mutsarāwan) 1625.

'hōsh nyūtham tsē pōshē-nūla  
 'mōshka bab<sup>ū</sup>r<sup>ū</sup> kūḍ<sup>ū</sup>thas bōh mūla  
 'kōṅg zōj<sup>ū</sup>thas zan āma-tāwan  
 (chēs na mulay bar mutsarāwan) 1626.

'chēm-na tsē-rost<sup>u</sup> biyē kēh wōmēdā  
 'ts<sup>h</sup> las gathanay kaitśāh tsē paidā  
 'gachē-kūṭhēn achē-pōsh chih chāwan  
 (chēs na mulay bar mutsarāwan) 1627.

'myāni lōluk<sup>u</sup> tsē wōñ sūruy tamannā  
 'chēs bōh titsh<sup>ū</sup>y yitsh<sup>u</sup> tēli ōs<sup>ū</sup>s sa Sītā  
 'āzmōw<sup>u</sup>mot<sup>u</sup> biyē kyāh āzmāwan  
 (chēs na mulay bar mutsarāwan) 1628.

'kātsa zūni lōg<sup>u</sup>tham nēth tsē grōnuy  
 'poz<sup>u</sup> wanun<sup>u</sup> kyāh wōñ zāna cyōnuy  
 'khēñ<sup>ū</sup> bōh diṭ<sup>u</sup>thas gōṭan biyē kāwan  
 (chēs na mulay bar mutsarāwan) 1629.

'nād dit<sup>u</sup>may dit<sup>u</sup>tham zāh na ālav  
 'dōd<sup>i</sup> būzim s<sup>h</sup>au shēzdau ta shālav  
 'vyād mūṭh<sup>ū</sup>mūts<sup>ū</sup> biyē chukh yād pāwan  
 (chēs na mulay bar mutsarāwan) 1630.

'hēth bōh yēli yiy ōs<sup>ū</sup>s āmūts<sup>u</sup>  
 'thath<sup>ū</sup>r<sup>ū</sup>-gāsa zan bōh ōs<sup>ū</sup>s mājē zāmūts<sup>ū</sup>  
 'khēth ṭshuñ<sup>ū</sup>nas tamiy bōh ādām<sup>i</sup>-khāwan  
 (chēs na mulay bar mutsarāwan) 1631.

'yēm<sup>i</sup> rēsh<sup>i</sup> yit<sup>i</sup> rūch<sup>u</sup>nas bōh wāray  
 'tsūr<sup>ū</sup> gōmūts<sup>ū</sup> ōs<sup>ū</sup>s yāñ awāray  
 'wandahōs tas cashma-pampōsh bōh pādan  
 (chēs na mulay bar mutsarāwan) 1632.

- 'lūb tamannā sōriy mē drāyēm  
 'bāra-kāṇḍ<sup>i</sup> yēli khōran tsāyēm  
 'wōnda dod<sup>u</sup>mot<sup>u</sup> kētha shēhalāwan  
 (chēs na mulay bar mutsarāwan) 1633.
- 'zēṭh sūrith mōnj<sup>u</sup>-hōr yām chōwum  
 'pōh<sup>i</sup>-pan zan mē sāmāna tām trōwum  
 'vīrē-hānd<sup>i</sup>-pōṭh<sup>i</sup> dōdaryēyēm tatiy tan'  
 (chēs na mulay bar mutsarāwan) 1634.
- rōt<sup>i</sup>-rātas kūr<sup>u</sup>kh tāt<sup>i</sup>thiy husyōrī  
 kōna laḡakh pādan nēth bōh pōrī  
 ōs<sup>i</sup> pānavūñ<sup>u</sup> wōndāk<sup>i</sup> gōsa bāwan  
 (chēs na mulay bar mutsarāwan) 1635.
- rāth sūrith sub<sup>a</sup>han yāñ phōi<sup>u</sup> gāsh  
 hyot<sup>u</sup> trāwun<sup>u</sup> sūrēn brōṭha prakāsh  
 rēsh<sup>i</sup> dop<sup>u</sup>nas, 'ts<sup>a</sup>h bēh pānay mananāwan'  
 (chēs na mulay bar mutsarāwan) 1636.

82. VĀLMĪKI REMONSTRATES WITH SĪTĀ. SHE STILL REFUSES. VĀLMĪKI DIRECTS RĀMA TO RETURN TO AYŌDHYĀ AND THERE PREPARE A SACRIFICE, TO WHICH HE PROMISES TO BRING SĪTĀ.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - -.)

- dopus ada rēsh<sup>i</sup>, 'mutsar<sup>u</sup>s bar kōmōrī  
 'khēmā kar chuy karan bartā tsē zōrī 1637.
- 'ma dis yūt<sup>u</sup> tūl chuh bartā jān cizā  
 'karus khādmath tsē ḡanz<sup>a</sup>rāviy azizā 1638
- 'ma kar ḡaphlath mutsar bar chus sēṭhāh hōl  
 'ḡatshus sūtin bariy yuth<sup>u</sup> pazi tyuth<sup>u</sup> lōl 1639.
- 'prabātan pūz kar biyē darm tay dān  
 'wandun<sup>u</sup> ḡatshi bartahas pananis panun<sup>u</sup> pān 1640.
- 'triyēn sīwā karūñ<sup>u</sup> ḡatshi bartahas-kun  
 'tsalan pāph sōr<sup>i</sup> biyē zanmas na chukh yun<sup>u</sup> 1641.
- 'chuh bartā zōñ<sup>u</sup>-kin<sup>i</sup> Bhagawān mānun<sup>u</sup>  
 'karus sīwā tamyuk<sup>u</sup> phal chuy prakatḥ nyun<sup>u</sup> 1642.

‘chuh vīdas-manz sēṭhā won<sup>u</sup>mot<sup>u</sup> chēh sath kath  
‘triyēn siwā karūṇ<sup>ū</sup> gatshi bartahas path 1643.

‘gōḍaṇ gatshi tsarana-kamalan miṭh<sup>l</sup> tas din<sup>l</sup>  
‘chalith pād tām<sup>l</sup>-sānd<sup>l</sup> tawa-pata gatshan cēn<sup>l</sup> 1644.

‘karus siwā barus lōl shēr zānun  
‘sōbōz<sup>ū</sup>-sūty Rāma-juv Nārān mānun 1645

‘yih chēy sath kath chuh bartā pāna Bhagawān  
‘tamis siwā karith Vaikunṭh chih prāwān 1646.

‘ts<sup>a</sup>h chēkh butarāth bartā zān ākāsh  
‘pakus sūtin karan sōriy tsē shābāsh 1647.

‘pakus sūtin ma kar tōkhūr<sup>u</sup> kadam tul  
‘sōbōz<sup>ū</sup>-sūtin zān myōn<sup>u</sup> nēr chēy sul 1648.

‘yih kami-putshy chēkh amis-pēṭh bar karan band  
‘chuh ath-pēṭh kyāh hasar wātakh na zāh and ’ 1649.

dapus tami tōra, ‘rēsh<sup>l</sup>-bāyō yih mō wan  
‘amis-nishē chuy barābar dōst dushman 1650.

‘zakh<sup>a</sup>m ām<sup>l</sup>-sānd<sup>l</sup> balān<sup>l</sup> pānas bē-dawāh chiy  
‘akis bāmas amis dah lach hawā chiy 1651.

‘yih chuy hath-gor<sup>u</sup> pōrush cyōñ<sup>u</sup>y mē driy chēm  
‘amis kar chēy khabar, “kath jāyi triy chēm” 1652.

‘tithiy dōda-shur<sup>l</sup> siphath nābad-phalyau-sūty  
‘nēhāl āwāra nābad khēth kárin kūt<sup>l</sup> 1653.

‘tyuthuy chus dil kuniy kāh kath chuh bōzān  
‘mulay chuna ada, rēsh<sup>l</sup>-bāyō, yih rōzān 1654.

‘sēṭhāh gam hyot<sup>u</sup> mē path ārām na zāh ām  
‘tsōdūsh<sup>ū</sup> candrama chēs Sītā mē chum nām 1655.

‘amis-sūty zahr-tsāpun<sup>u</sup> lōla-thāwun<sup>u</sup>  
‘amis-nishē som<sup>u</sup> chuh rač<sup>a</sup>run<sup>u</sup> rāwarāwun<sup>u</sup> 1656.

‘yih kētsāh aḍijē tay rath māz mē ōsum  
‘tih zōlum, zālānan zangāra kōsum 1657.



- ‘mē kēh wōñ chum na Rāmanē nāwa-rostuy  
‘dazan chum dīph nēb<sup>a</sup>rimē wāwa-rostuy 1658.
- ‘phuṭith phōnūs zi ṭhīkyā ṭōg<sup>u</sup> wāwas  
‘karān ālūts<sup>u</sup> pawan pēṭh Rāma-nāwas 1659.
- ‘na rūz<sup>u</sup>m tan ta man ta wāsanā wōñ  
‘yih kēh sōruy tih kēh suy bāsanāwun<sup>u</sup> 1660.
- ‘amis-nishē sōth-kālas yēm<sup>1</sup> na kēh wow<sup>u</sup>  
‘harud aṣanay gōḍañ suy chuy diwan now<sup>u</sup> 1661.
- ‘amis Rāma-ṭandras path yēs galith pān  
‘suh āsyā myōn<sup>1</sup>-pōṭhin hāl-i-hairān 1662.
- ‘kariy sīwā bariy yus tas sēṭhāh lōl  
‘ganz<sup>a</sup>r bā ām<sup>1</sup> suh tāth<sup>1</sup> nāras-andar zōl<sup>u</sup> 1663.
- ‘gathan nazdīkh yēs āsiy ba-darshēn  
‘wuchan gulzār tas-nishē dūri rōzan 1664.
- ‘mē kor<sup>u</sup>nam ṭas ta chēs bēkas gamūts<sup>u</sup> khār  
‘ṭ<sup>a</sup>h wantam wōñ chuh bartā Rāma-autār 1665.
- ‘sōkhas wōtith mōkhas bōy<sup>1</sup>nas namaskār  
‘dōkhas-pēṭh wātanōv<sup>u</sup>nas cāra lācār 1666.
- ‘niyēm pānas-sūtin gēlēm yih badzāth  
‘ahankāras khotum hīthāh logum gāth 1667.
- ‘ṭolum trōvith bōh kot<sup>u</sup> lāras zanāna  
‘taway yuth<sup>u</sup> rōsh ṭhōḍum pōn<sup>1</sup>-pāna<sup>1</sup> 1668.
- tih būzith Rāma-juv yūts<sup>u</sup> gav awāra  
wanani log<sup>u</sup> tas rēshis, ‘ath kyāh chuh cāra 1669.
- ‘yih yēṭh ōs<sup>u</sup> Yishōras bōzana na kēh ām  
‘logus dar-māda nāhaka gōs badnām<sup>1</sup> 1670.
- dopus tām<sup>1</sup> rēsh<sup>1</sup>, ‘ṭ<sup>a</sup>h chukh autār pānay  
‘karun<sup>u</sup> ōsuy lukan-hond<sup>u</sup> gav bahānay 1671.
- ‘satī Sītā chēh zanmas būm āmūts<sup>u</sup>  
‘Zanakh rāzas ti mētsē-tala ōs<sup>u</sup> drāmūts<sup>u</sup> 1672.

‘sēṭhāh zōrī karan tsēy-kun gaṇḍith man  
‘wandan dēn-rāth tsēy zuv jān pādan 1673.

‘tsuñ<sup>u</sup>th trōvith tsē maṣh<sup>h</sup>rōv<sup>u</sup>th asūnz<sup>u</sup> māy  
‘tih mā gaṇz<sup>o</sup>ruth wanas-manz kyāh chuh tas pāy 1674.

‘ts<sup>a</sup>h gath naḡaras-andar wōñ gōsa gam trāv  
‘tayōrī kar jagāk<sup>l</sup> sāmāna sōmb<sup>a</sup>rāv 1675.

‘tsē pata zōrī karith tot<sup>u</sup> wātanāwan  
‘madāray wāra wāra mananāwan 1676.

‘wanas rātas dōhas tim tim bahānay  
‘yimas sūtin anan tot<sup>u</sup>-tām bōh pānay ’ 1677.

83. RĀMA PREPARES THE AŚVAMĒDHA SACRIFICE. HE SENDS ŚATRUGHA  
TO SEEK SĪTĀ.

yih shēch<sup>l</sup> būzith pakan sōn rōph chakan drāy  
rēshis rukhsath hyotukh Ojudyā-naḡar tsāy 1678.

kūr<sup>u</sup>kh shōdī munōdī drāyē bāzōr<sup>l</sup>  
samith rēsh<sup>l</sup> āy yēḡñēs-pēṭh tsōwāpōr<sup>l</sup> 1679.

kūr<sup>u</sup>kh jāyāh mukarar bīṭh<sup>l</sup> brōhman  
karani lāḡ<sup>l</sup> zaph Dayēs-sūty gōṇḍ<sup>u</sup> timau man 1680.

dapan, pūr<sup>l</sup>-kin<sup>l</sup> bōnā bīṭh<sup>l</sup> sēd ta sanniyās  
pachim<sup>l</sup>-kin<sup>l</sup> akh Wasishṭh mahā-ryosh<sup>u</sup> ta biyē  
[Vyās 1681.

dachin<sup>l</sup>-kin<sup>l</sup> byūṭh<sup>u</sup> Agasty Nārad mōnīshōr  
wōtār<sup>l</sup>-kin<sup>l</sup> sārī samsārāk<sup>l</sup> rēshīshōr 1682.

biyēn tarphan bihith ōs<sup>l</sup> ātmajñōnī  
giyān bāwan ta hāwan pōr<sup>l</sup>zōnī 1683.

samith āmāt<sup>l</sup> tapīshōr sēd ta biyē sād  
korukh āramb tulukh yēkh-bār yih samwād 1684.

wanani lāḡ<sup>l</sup> Rāma-tsandras-kun ba-yēkh-jā  
‘tsē-sūty az yēḡñē-maṇḍalas shūbi Sītā 1685.

‘satūc<sup>u</sup> sōkhī chēh yiy, “ triy sūty āsūñ<sup>u</sup>  
“sapani ashōmēd saphal biyē vyād kāsūñ<sup>u</sup> ” ’ 1686.

daram pôlun pozuy yāmath tih būzun  
Shēturgun anani tas Sītāyē sūzun 1687.

hukum būzith gathith tot<sup>u</sup> wôt<sup>u</sup> lārān  
ryoshwāh d̥yūṭhun prakath zan pāna Nārān 1688.

paran pēv tas rēshis kor<sup>u</sup>nas namaskār  
'manāk<sup>i</sup> dōkh trōv<sup>i</sup>tav wuch<sup>i</sup>tav tasānd<sup>i</sup> kār ' 1689.

shēran sōpon<sup>u</sup> ta wān<sup>i</sup>nas sōr<sup>i</sup> kārān  
'satī Sītāyē Rāma-autār chuh tshāran 1690.

'dayā kar wōth t<sup>h</sup> Sītā mananāwun  
't<sup>h</sup> yis sūtin ta tas-nish wātanāwun ' 1691.

84. VĀLMĪKI INDUCES SĪTĀ TO ATTEND THE SACRIFICE. SHE CALLS UPON THE EARTH TO BEAR WITNESS TO HER CHASTITY. THE EARTH OPENS AND SWALLOWS HER UP. THE SITE OF THIS WAS UNKNOWN TO THE GODS, BUT IT IS LOCATED AT SHĒNKARPÖR.

tih būzith gav suh ryosh<sup>u</sup> tas karani zōrī  
'gamuk<sup>u</sup> chal mal t<sup>h</sup> chēkh nirmal kōmōrī 1692.

'patim<sup>i</sup> gam gōsa tshun trōvith t<sup>h</sup>kan nēr  
'garas-kun pakh t<sup>h</sup> wōñ pananis sōras phēr ' 1693.

satī Sītāyē būzith tāñ tshuṭ<sup>u</sup>n bākh  
kaññen tām<sup>i</sup>-sandi wadana yuth<sup>u</sup> sapān<sup>i</sup> cākh 1694

dopun, 'kētha-pōth<sup>i</sup> gatsha tath Ojudyāyē  
' "kaḍith tshuñ<sup>u</sup>müts<sup>u</sup>," dapan, "wuñ pāna āyē " 1695.

'lashēn-hünz<sup>u</sup> rēh dilas chēm gōm bēdād  
'pashēn chēs yüt<sup>u</sup> hashēn kyāh bāwa rōdād 1696.

'amā kyāh kara, yih ryosh<sup>u</sup> chum yistāda  
'diyēm shāphāh gatsha mā khār zyāda ' 1697.

tih wōbarōwun wanith tamī tāñ tim drāy  
Shētruḡnas sūty hēth Ojudyāyē-manz tsāy 1698.

jaḡas Wōlmīkh munīshōr wôt<sup>u</sup> tshārān  
tamis-pata āyē Sītā pāna lārān 1699.

- yiwan yēli dīṭh<sup>u</sup> Sītā Rāma-ṭandran  
 jagas-manz ṭāyē man tas ōs<sup>u</sup> harshēn 1700.
- paran pēyē Rāma-ṭandras ṭār<sup>l</sup> wānin zār  
 prayēm bor<sup>u</sup>nas sēṭhā kor<sup>u</sup>nas namaskār 1701.
- ‘wanum kyāh chum hukum wuñ-kēn bōh āyēs  
 ‘phūr<sup>u</sup>m pānas korum kyāh mājē zāyēs’ 1702.
- dopus tām<sup>l</sup> tōra, ‘kar nirmal panun<sup>u</sup> pān  
 ‘rēshēn-hünz<sup>u</sup> hāv driy sōr<sup>u</sup>y ṭaliy hān’ 1703.
- tih būzith lūj<sup>u</sup> wanani Nārāyēnas-kun  
 ‘Niranzana kyāh mē-pēṭh bēdād yih sōpon<sup>u</sup> 1704.
- ‘gayēs āwāra yūṭ<sup>u</sup> Yīshōr prakāṭh nēr  
 ‘adari samsāra-nishē sapūñ<sup>u</sup>s sēṭhāh sēr 1705.
- ‘dazan chēs yūṭ<sup>u</sup> razan kyāh pān khōrum  
 ‘ṭā<sup>h</sup> dīm sōkhī na-tay tan nāra zālum 1706.
- ‘chēsai nirmal mē yit<sup>l</sup> drēshṭanth hāwum  
 ‘yatiy āmūṭ<sup>u</sup> bōh chēs tot<sup>u</sup> wātanāwum’ 1707.
- sa Sītā yiy wanan wuṭh ōs<sup>u</sup> phēshān  
 pashēn tim rēsh<sup>l</sup> ta yāmath ōs<sup>l</sup> dēshān 1708.
- tasond<sup>u</sup> sath wākh Dayēn būz<sup>u</sup> ōs<sup>u</sup> r<sup>o</sup>t<sup>u</sup> sāth  
 judā sōpūñ<sup>u</sup> tamiy vizi pāna butarāth 1709.
- prakāṭh gayē būm nishē Sītāyē āyēs  
 wonun tas, ‘cāra kēh na lōn<sup>l</sup>-nyāyēs 1710.
- ‘sēṭhāh ṭōluth saphar tay pān gōluth  
 ‘satī rūz<sup>u</sup>kh sōdarmuk<sup>u</sup> wāda pōluth 1711.
- ‘ṭ<sup>a</sup>kan wōth khas ṭā<sup>h</sup> pēṭh yith wōñ vimānas  
 ‘yitic<sup>u</sup> lay trāv ṭā<sup>h</sup> pakh pananis makānas’ 1712.
- tih būzith khūṭ<sup>u</sup> prangas wūṭ<sup>u</sup>h būmi-manz-bāg  
 wasith gayē Rāma-ṭandrun<sup>u</sup> hēth dilas dāg 1713.
- samith ākōsh<sup>l</sup> wuchani āy dēv darshun  
 karani Sītāyē lāg<sup>l</sup> tim pōshē-warshun 1714.

- tanay-pēṭha az-dōhas-tāñ tim Trēkāran  
diwan wān<sup>1</sup> sani wōgani prath jāyē ṭhāran 1715.
- wasan Pātāl akh ṭhāran ba-ākāsh  
trēyum<sup>u</sup> samayēs wuchan prath jāyē prakāsh 1716.
- rēshis ada pryutsh<sup>u</sup> timau, ‘ṭsūj<sup>u</sup> kami gāma  
‘harān osh<sup>u</sup> yūṭ<sup>u</sup> paran gayē “Rāma Rāma” ’ 1717.
- dopukh tām<sup>1</sup>, ‘Ḍōri Shēnkar-pōri manz-bāg  
‘wasith gayē Rāma-ṭsandrun<sup>u</sup> hēth dilas dāg 1718.
- ‘kruhāh akh manza tot<sup>u</sup>-tām az-Kurīgām  
‘wasith yēli gayē tēli bōzana mē tāt<sup>1</sup> ām 1719.
- ‘wuchum tati dōrē-manz akh nāgarādāh  
‘hyotum Sītāyē-kun lāyun mē nādāh 1720.
- ‘dopum, “mātā satī Sītā nēbar nēr  
“chuh prāran Rāma-juv kor<sup>u</sup>thas sēṭhāh ṭēr” ’ 1721.
- ‘tih būzith nāgarādas wōth<sup>u</sup> talōtum  
‘tyuthuy yuth<sup>u</sup> shōra-sūty kōpyēy rum rum 1722.
- ‘chēyēy yēth gatsh wuchun hāviy sa darshun  
‘pēwan yēli chuy zamīnas pōshē-warshun ’ 1723.

85. RĀMA'S DISTRESS AT SĪTĀ'S DISAPPEARANCE. THE ṚṢIS CONSOLE HIM,  
HE COMPLETES THE SACRIFICE, AND MAKES KUŚA KING OF KUŚĀVATĪ  
AND LAVA KING OF LAVAPURA (LAHORE).

- tih ḍishith yūṭ<sup>u</sup> sapon<sup>u</sup> krūdī suh Shrī-Rām  
khūñ<sup>u</sup>n mēṭ<sup>u</sup> būm gōmūṭ<sup>u</sup> ōs<sup>u</sup> bōna trām 1724.
- wanani log<sup>u</sup>, ‘kyāh mē kor<sup>u</sup> Sītāyē-pēṭh hāl  
‘harith rath yūṭ<sup>u</sup> ṭsalith gayē zēr-i-Pātāl ’ 1725.
- rēshyau yāñ ḍyūṭh<sup>u</sup> ta kor<sup>u</sup>has dam dilāsa  
badan nōw<sup>u</sup>has ta wol<sup>u</sup>has khāsa tāsa 1726.
- wanani lāg<sup>1</sup> tas, ‘sēṭhāh kūr<sup>u</sup>than sa māra  
‘karēth shur<sup>1</sup>lāza gari kūr<sup>u</sup>than awāra 1727.
- ‘satī tiṭh<sup>u</sup> aina-nirmal pān hāwān  
‘sapūñ<sup>u</sup> shīṭal na pānas hān thāwān 1728.

- ‘patav-lākan parāyēn tas tih būgun  
 ‘gōḍañ yus āv zanmas Dāy<sup>1</sup> yih lyūkhun 1729.
- ‘yētiy āmüts<sup>u</sup> totuy gayē chuy-na kēh pāph  
 ‘yēgañ samāph kar wōñ trāv santāph’ 1730.
- madāray wāra wāra mananōwukh  
 giyānāk<sup>1</sup> shēbd wān<sup>1</sup> wān<sup>1</sup> bōzanōwukh 1731.
- suh Wōlmikh ryosh<sup>u</sup> giyān tas bōzanāwān  
 patav samsār chuy bram bāzē hāwān 1732.
- timau yāmāth yih won<sup>u</sup>has āv hōshēs  
 karani log<sup>u</sup> nālamāt<sup>1</sup> tath aḡna-jōshēs 1733.
- ṣhunin darwāza wāth<sup>1</sup> tām<sup>1</sup> prath khazānas  
 garīban ta atītan ditin dānas 1734.
- rēshēn jōgēn dyutun sōn mōkta jōrī  
 māngani ōhī logukh yūts<sup>u</sup> karani zōrī 1735.
- suh phārēkh byūṭh<sup>u</sup> ānin tim ziṭh<sup>1</sup> z<sup>a</sup>h pharzand  
 harani log<sup>u</sup> osh<sup>u</sup> karani log<sup>u</sup> yiy timan sand 1736
- ‘lasiv tōh<sup>1</sup> wōñ mē chiwa zuwa-jāna-khōta ṭōth<sup>1</sup>  
 ‘hukumrōnī kariv Yindrāza-sānd<sup>1</sup> pōth<sup>1</sup>’ 1737.
- mōkaṭa gōṇḍ<sup>u</sup>nakh kalas, ‘gātsh<sup>1</sup>nakh balāy dūr’  
 Kushēs Kushēwath Lawas tām<sup>1</sup> dyutun Lōhūr 1738.
- karani lāg<sup>1</sup> pāth<sup>a</sup>shōhī gōsa trōwukh  
 garīban brōhmanan darmārth thōwukh. 1739.

86. RĀMA REIGNS FOR 11,000 YEARS. YAMA WARNS HIM THAT IT IS TIME TO  
 LEAVE THE EARTH. DEATH OF LAKṢMAṆA. RĀMA ASCENDS TO HEAVEN  
 WITH BHARATA AND ŚATRUGHNA.

- wumar sapūñ<sup>u</sup>s barābar kāḍin kāh sās  
 dapan, Yēm-rāza lōgith brōhmunāh ās 1740.
- wuchun yāmāth wōthith gāv pyōs pādan  
 dopun tas-kun, ‘ṣē kētha thūv<sup>u</sup>tham yih lādan 1741.
- ‘prasan rūziv waniv kati chēwa basan-jāy  
 ‘kunyuk<sup>u</sup> mā chum hukum yī-na man khēyiv grāy’ 1742.

dopus tām <sup>1</sup> mōktasar, 'az kar t <sup>ah</sup> darbār 'wanay kēh kath t <sup>ah</sup> wōñ sōpan khabardār'	1743
tiḥ yāñ būzun korun mūkūph hyon <sup>u</sup> -dyun <sup>u</sup> ba-khalwath byūṭh <sup>u</sup> suh tas-sūtin kunuy zon <sup>u</sup>	1744.
yih kēh wanihēs tiḥ tām <sup>1</sup> brōṭh pāna būzus dopus, 'Brahmā-juwan tsey-nish bōh sūzus	1745.
'dopum tām <sup>1</sup> , "myāñi zēvi kār <sup>1</sup> zēs namaskār "Niranzan pāna āmot" chukh t <sup>ah</sup> autār	1746.
"koruth sōruy dyututh sōn mōkta dānas "dayā kar wōñ t <sup>ah</sup> khas pananis makānas	1747.
"na-tay chuy yūr <sup>1</sup> rōzun asē ma lad bōr <sup>u</sup> "zayēs wōtith Dayēs-pēṭh kyāh karav zōr	1748.
"tshēnith mā gāshi yih sum-sōṭh <sup>u</sup> chus bōh khōtsān "amā ās <sup>1</sup> kyāh karav, tiy chuy tse rōtsān"	1749.
tiḥ būzith ārawal zan tas mōkhas gav sapon <sup>u</sup> bābari sōkhas wōtith dōkhas pēv	1750.
Narāyēn pāna ōsith tas tiḥ gav krūṭh <sup>u</sup> wuchiv samsār sārēn <sup>1</sup> kyāh lagan myūṭh <sup>u</sup>	1751.
ba-hukm-a-Rām Lākh <sup>1</sup> man ōs <sup>u</sup> raṭith bar tatiy āyāv tot <sup>u</sup> Durwās mōnīshōr	1752.
suh ryosh <sup>u</sup> krūdī zi rūṭ <sup>u</sup> -rost <sup>u</sup> timan-nish tēāv sōrith phuṭ <sup>u</sup> run <sup>u</sup> hukum Lākh <sup>1</sup> man tatiy drāv	1753.
tamiy hīta asār samsār hōwun ba-Gangā-tīr gāshith tām <sup>1</sup> dēh trōwun	1754.
tiḥ būzith Rāma-tsandras shūkh sōpon <sup>u</sup> hyotun mōkh tas sirī sās zan tāñ nōpun <sup>u</sup> *	1755.
shēmīth sārīc <sup>u</sup> āsh trōvith kūr <sup>u</sup> tayōrī mēṭh <sup>ar</sup> bōy <sup>1</sup> ta wazīr bāndav sūty sawōrī	1756.
korun rukhsath tamis naḡaras khabar ḡay samīth tim drāy trōv <sup>u</sup> kh sārīc <sup>u</sup> y lay	1757.
walīth tani pōṭ <sup>1</sup> wast <sup>ar</sup> Rāma-juv drāv Bharuth Shētruḡn sūty hēth, wōñ t <sup>ah</sup> kan thāv	1758.

\* The metre of this and the following verses is incorrect. Only one MS. is available.

- asan tim drāy, biyē sōriy gay shūkas  
 khasani yēli log<sup>u</sup> Rāma-juv Vishṇu-lūkas 1759.
- samith pata drāy tamis sōriy nagar-lūkh  
 gayēy tās<sup>1</sup>-sūty lōla trāvyōkh dōkh ta boḍ<sup>u</sup> shūkh 1760.
- wanay kyāh shōr wōth<sup>u</sup> sōris jahānas  
 khasith gay Rāma-ṭandras-sūty vimānas 1761.

## 87. THE EPILOGUE.

- Dayēs-sūty kar ṭ<sup>a</sup>h lay muh lūb yitiy trāv  
 marun<sup>u</sup> sārēn<sup>1</sup> ta wuch rōzani kus āv 1762.
- sōyēṭh phēriy wōnduk<sup>u</sup> nēriy tamannā  
 shēran gāth Rāma-ṭandras lāg ṭ<sup>a</sup>h Sītā 1763.
- ṭē yōdwai Lav ta Kush chi y thav tihūnz<sup>ū</sup> āsh  
 gōras ada bāv suh hāviy sūrē-prakāsh 1764.

(Metre, *Accentual*.)

- nāma lēkha shyāma-rūpa lōl ām cyōn<sup>u</sup>  
 biyē wōla sōn<sup>u</sup> Rāma-ṭandarō 1765.
- gāma gāma ṭhāran lūstim mē pād  
 wati wati wān<sup>1</sup> diwan ditsāmay nād  
 nān<sup>1</sup> gōm sir yāra cāra nō mē zōn<sup>u</sup>  
 biyē wōla sōn<sup>u</sup> Rāma-ṭandarō 1766.
- ok<sup>u</sup> dōh ta akh dōy dōyim<sup>ū</sup> kas chēh jāy  
 trēy trēgūn<sup>ū</sup> triyē-hond<sup>u</sup> kar ṭ<sup>a</sup>h wōpāy  
 ṭōram ṭōwāpōr<sup>u</sup> ṭ<sup>a</sup>y āsawōn<sup>u</sup>  
 biyē wōla sōn<sup>u</sup> Rāma-ṭandarō 1767.
- pōṇṭam pōṇṭ prān myōn<sup>1</sup> prāran chi y  
 Shiwa Shiwa shāyi shāyi ṭhāran chi y  
 sath satam sōbāv cyōn<sup>u</sup> chum karma-lōn<sup>u</sup>  
 biyē wōla sōn<sup>u</sup> Rāma-ṭandarō 1768.
- kashṭ kās ashtāmūrta kar mē rakhēpāl  
 nawa dwār trōp<sup>a</sup>rith dyāna dīph zāl  
 navi kōna yod<sup>u</sup> suh āsi prāni-khōta prōn<sup>u</sup>  
 biyē wōla sōn<sup>u</sup> Rāma-ṭandarō 1769.



dah dishē manza dīkpāla lāla lō  
 dah akh yēkādashē Ludar wōlō  
 bāh burja-manz-bāg bāg chāv myōn<sup>u</sup>  
 biyē wōla sōn<sup>u</sup> Rāma-tsandarō 1770.

trayōdashē sūrē rūpa apamān ma kar  
 tsōdūsh<sup>u</sup> zūni Sitāyē hān mō kar  
 punim<sup>u</sup>-hāndi Rāma-tsandra kāstam mē grōn<sup>u</sup>  
 biyē wōla sōn<sup>u</sup> Rāma-tsandarō 1771.

thawayō bōh mōshka-sūty tan nōvith  
 bāwayō sir sīna mutsarōvith  
 rōvus bōh yūs<sup>u</sup> kāl az bōzta myōn<sup>u</sup>  
 biyē wōla sōn<sup>u</sup> Rāma-tsandarō 1772.

rōw<sup>u</sup>mot<sup>u</sup> yēli lob<sup>u</sup> lūb-i-lubāb bāv  
 ‘Rāma Rāma’ trāv mō, wōndas kath ts<sup>ah</sup> thāv  
 rāvi yēli hāvi kyāh hēyi mandachōn<sup>u</sup>  
 biyē wōla sōn<sup>u</sup> Rāma-tsandarō 1773.

Dashērath tsand<sup>a</sup>r chuy trōv<sup>1</sup>zēn na zāth  
 ‘Rāma Rāma’ chuy wanan dōh ta rāth  
 tim trēh bōy<sup>1</sup> dēshan chih cyōn<sup>1</sup> trē-gōn  
 biyē wōla sōn<sup>u</sup> Rāma-tsandarō 1774.

dyāna cyāni dēwatā chih zinda gathhān  
 rākhēs chih yit<sup>1</sup> ruma ruma marān  
 rinda bōz kōna wōnda zinda karōn  
 biyē wōla sōn<sup>u</sup> Rāma-tsandarō 1775.

Kikī kōkōm<sup>u</sup> ōra-mōj<sup>u</sup> chēyō  
 yot<sup>u</sup> yot<sup>u</sup> gathshakh tot<sup>u</sup> bōh lārayō  
 wanayō wōnda-vyād wāsanāyē shēmōn<sup>u</sup>  
 biyē wōla sōn<sup>u</sup> Rāma-tsandarō 1776.

Dandakh-wana wana-manza tsāran chiy  
 wōndaki bāga phōli yēmb<sup>a</sup>r-zal ta hiy  
 rōshē wōla karayō pōshē-warshōn<sup>u</sup>  
 biyē wōla sōn<sup>u</sup> Rāma-tsandarō 1777.

pāma chēm diwan vēsa dāsa wōlō  
 rāza-warna jōgi sannyāsō lō  
 vēsa dāsa chēm karan pitarēñi-tōn<sup>u</sup>  
 biyē wōla sōn<sup>u</sup> Rāma-tsandarō 1778.

sūty sūty ās athawās yāñ naniy  
 ādi anta wāsanā dās tāñ baniy  
 kūph kāsī tas yus wuchiy rūph cyōn<sup>u</sup>  
 biyē wōla sōn<sup>u</sup> Rāma-tsandarō 1779.

athawās yod<sup>u</sup> tšē wumri-wāisi gātshiy  
 Shūrpanakh shēch<sup>1</sup> hēth kaīsi nō gātshiy  
 tambalāvi shōr yuth<sup>u</sup> khēyi kabīla-krōn<sup>u</sup>  
 biyē wōla sōn<sup>u</sup> Rāma-tsandarō 1780.

dōn-hond<sup>u</sup> sang mana tsūri-pōth<sup>1</sup> karun<sup>u</sup>  
 mētra-shētra-bāv gātshi dūruy karun<sup>u</sup>  
 shur<sup>1</sup>-bāshē trāv wōñ khur<sup>1</sup> ta zāl ma wōn  
 biyē wōla sōn<sup>u</sup> Rāma-tsandarō 1781.

shētra-rost<sup>u</sup> shēhr chuy man panun<sup>u</sup>  
 sath sōkhī chuy Lākh<sup>1</sup>man panun<sup>u</sup>  
 wōla wāl<sup>1</sup> tsali tsūri yuth<sup>u</sup> na bōz myōn<sup>u</sup>  
 biyē wōla sōn<sup>u</sup> Rāma-tsandarō 1782.

lachē-nāvi gacha-kuṭhi watharōwumay  
 nawa-dwāra-sost<sup>u</sup> shrūts<sup>u</sup> gara thōwumay  
 Hara mō wōñ dubāra dēh kar myōn<sup>u</sup>  
 biyē wōla sōn<sup>u</sup> Rāma-tsandarō 1783.

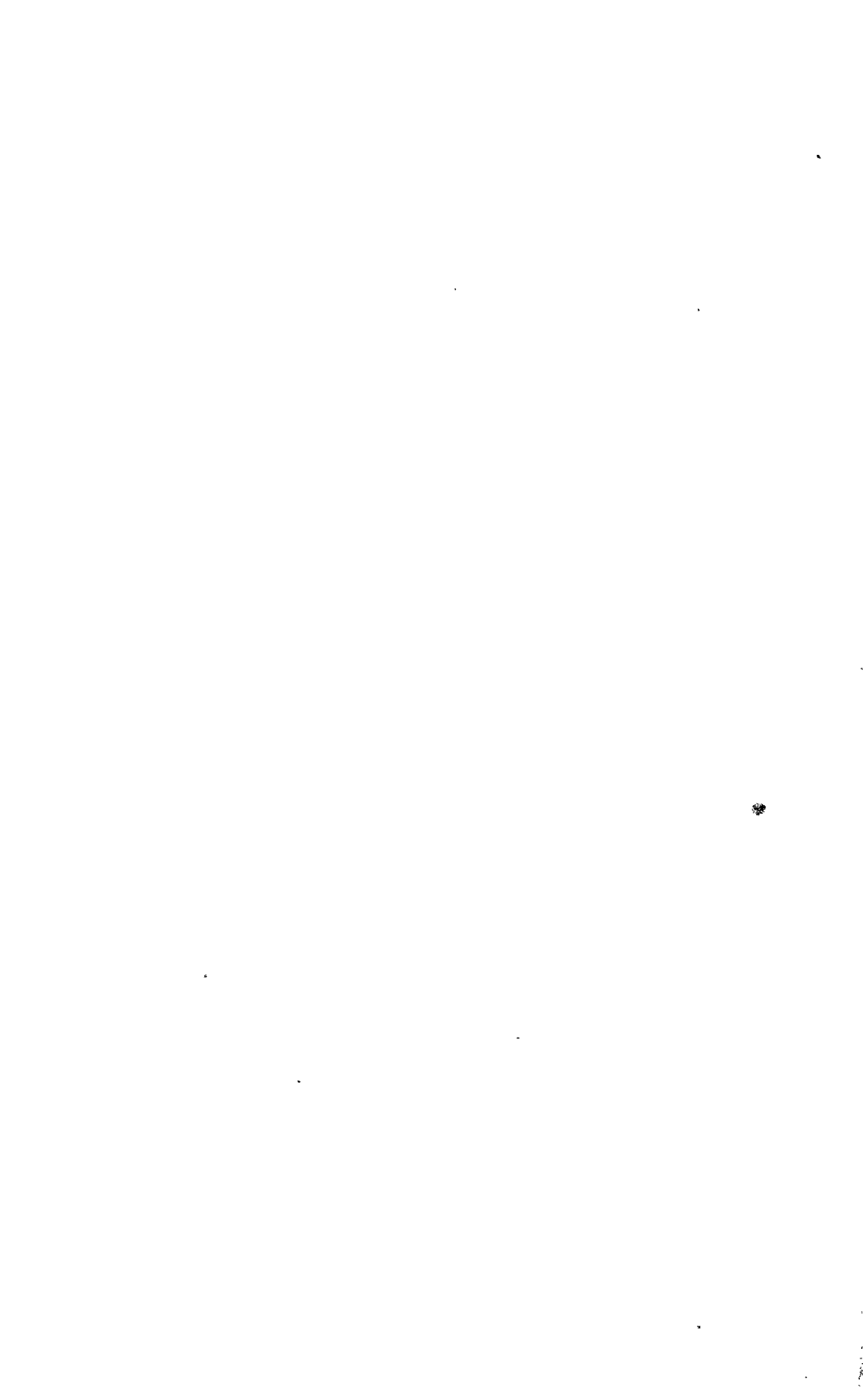
sōna rōpa sāvi sāñi mandōri bēh  
 lūb<sup>a</sup>rāv ma na-ta gāñḍi Lankāyē rēh  
 tshēta gātshi na zi lōkacyāra pōñ<sup>u</sup> samōn<sup>u</sup>  
 biyē wōla sōn<sup>u</sup> Rāma-tsandarō 1784.

Halmata balavīra yūr<sup>1</sup> wōlō  
 lōkacyāra bōz<sup>1</sup>gāra hā ḍābalō  
 lyukh<sup>u</sup> hāv wāl<sup>1</sup> mō mē kar wōñ krōn<sup>u</sup>  
 biyē wōla sōn<sup>u</sup> Rāma-tsandarō 1785.

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21.2

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